

after many days of travel and inquiry, we found a small one-story building which we thought through power of the Government we might obtain for a place in which to teach. We learned that the owner of the house was a rebel, and had gone away into the rebel lines. Upon this statement the commander of the post here gave us an assignment for the house. We took possession of it the first of February, fitted it up and began our school the 20th day of Feb., 1865. The week previous, sisters Child and Whitney arrived from Massachusetts. Although we had now obtained a house in which to teach, no place whatever could yet be found where we could all live; and not until the 24th of March did we secure the dwelling which we have since occupied. This was truly a gloomy period in the history of this Mission, and one which we care not much to remember. Our obtaining this house was purely providential, God opening the way to it; for since then no other has been found which we could obtain; and were we now to be turned from this, we should have to be scattered among the poor blacks, and look to them for shelter and food.

On the 20th of February, as we have said, we began our school. We opened with 105 scholars. This number steadily increased, until it reached 160. The whole number of scholars registered and who entered our school was 180. The time during which our school was in active operation was four months. This does not include two weeks' vacation—one in April and the other in June. The progress of the scholars was rapid. Nearly all began with learning their letters. Reading, Arithmetic and Writing were taught.

On the 13th of July our school-house was burned, since which time we have had no school.

SUNDAY SCHOOL.
A Sabbath school was organized March 5th, having 87 scholars. The Sabbath following, there were 100; and until our house of worship was destroyed the interest in the school increased, and the number reached 120, who constantly attended. Since, we have been obliged to meet in the open air, the attendance has not been as great, but there is still a good school, and some improvement is being made.

FORMATION OF A CHURCH.
A church was formed March 19th, and was called the Mission Church. Fifteen persons were then admitted to membership, under the following

COVENANT.
"Believing in the Lord Jesus Christ, we hereby unite and agree to take the Bible as the rule of our faith, and guide of our practice in all that pertains to our salvation; and we covenant together to watch over each other, performing the relative duties of Christians, granting liberty of conscience in all matters of faith pertaining to the Christian religion, upon which there is an honest difference of opinion; promising to extend the mantle of charity to others, which we ask and claim for ourselves."

Since the formation of the church, 39 have been baptized and united with it. The whole number admitted has been 39. The number of conversions we are unable to state, as not all have united with us who have professed faith in Christ since the Mission was established. Some of these are now waiting for baptism, and we hope many others will be added to them.

We feel confident that as soon as a place in which to teach and hold our meetings is obtained, the interest in the church will be greater than it has ever been. God has greatly blessed this part of our work, here, and His blessing is being continued unto us.

We are now in the midst of perplexity and trial. With all our efforts we have been as yet unable to obtain land upon which to place a house of education or a dwelling. We can obtain none from the Government, nor can we lease any from individuals. It is possible that we might purchase a lot if we had the means with which to do it; but it is doubtful if we could openly and without deception of some sort, get legal possession of any land for our purpose. At least we have not yet been able to do so, and we have made every effort thus far possible. What in the providence of God we may obtain, we know not, but at present the prospect is gloomy and dark.

THE PURCHASE OF A HOUSE.
Shortly after the destruction of our school-house, we started a subscription among the Freedmen here, and have raised by this method nearly four hundred dollars. On the 7th of August we purchased of the U. S. Christian Commission, in behalf of the A. M. A., a building (called a Portable Chapel), paying for it three hundred dollars. This has been taken down, and is in readiness to be put up again whenever we get land upon which to set it. We have also purchased lumber to the amount of fifty-four dollars, with which to finish the building for a school-house and chapel.

BRO. CHILD'S SICKNESS.
On the 19th of August, Bro. Child was taken sick with typhoid fever. It continued 14 days, when it left him under the most favorable circumstances, excepting that as through his sickness his mental powers were greatly prostrated and weakened. There was every reason to expect a speedy recovery, but by over-exertion he in one week took a relapse, and now, (Sept. 19th,) is in a precarious condition. We are using all the means within our reach for his recovery and are trusting that God will bless them for his speedy restoration to health again.

G. H. CHILD, E. A. CHILD.
The Report in whole was then voted to be received.

Deacon Erastus Parker here donated four shares of the Boston Chapel Stock toward the Freedmen's Mission, (\$13 of the amount to be appropriated to another object.)

The following donations to the Mission, from different churches, were then announced:

Newburyport, N. H.	\$40.00
Chapin, N. H.	25.00
Friends in Lowell, N. H.	15.00
Boston, Mass.	10.00
Providence, R. I.	20.00
Sabbath School	20.00
North Attleboro' Church	5.00

Brus. Pearson, Fassett and Knowles were appointed a Committee to arrange a plan for raising funds to aid the Freedmen's Mission. The Committee withdrew, and returned in a few minutes with their Report, viz:

1. "By presenting the claims of the Mission to the friends of the enterprise through the columns of the *Advent Herald*. This to be done by a special article by the Secretary of the Association.

2. By opening a subscription column in the *Herald*. This Report was adopted.

On motion of Eld. O. R. Fassett, it was voted that Bro. J. F. Guild be sent out to Edgefield for six months, to strengthen the work. Bro. Guild said that he must defer this matter, for consultation with his church, &c.

Eld. Osler now said that he had received a statement from Eld. D. I. Robinson, that "He was ready to go out on the Freedmen's Mission if needed there, and his wife would accompany him," and moved, that the proper officers of this Association be empowered to open communication with Eld. Robinson and wife, in case their offered services were required, which was carried.

The following proposition was then received:

"We propose to pay one-fourth of the expense of sustaining Eld. Robinson and wife as missionaries for the Freedmen's Mission, with the aid we may receive from the church in Waterbury for the term of one year."

It was then on motion voted "That the authorized officers of the Freedmen's Mission be empowered to employ a suitable Business Agent for this Mission."

A committee for the nomination of officers was appointed consisting of Brus. Guild, Fassett and Cunningham.

Adjourned to the call of the Chair.

FRIDAY, A. M. OCT. 14, 1865.

The Association met pursuant to a call from the Chair, Eld. Litch presiding. After informal consultation, the Committee on nomination not being prepared to report, the Association again adjourned to meet at the call of the President.

The Association again met in response to the call of the President, at the residence of Bro. Case, Eld. Litch in the Chair.

The following Life-Members being vouched for, were voted in, viz: Mrs. E. O. Gunner, Mrs. S. S. Garvin, Mrs. H. Canfield, Henry Billeston of Cairo, Illinois, and Dr. L. H. Thomas of Waterbury, Vermont.

The Committee on Nominations then made their Report, which was on motion accepted, and the following officers duly and unanimously elected by ballot:

President.—Rev. LEMUEL OSLER.
Vice Presidents.
Rev. I. H. Shipman, N. H.; Eld. Litch, Mass.; J. A. Henny, Penn.; M. L. Jackson, Penn.; E. Gunter, N. Y.; J. M. Orrick, C. E.; J. B. Huse, Esq., N. Y.

Treasurer. R. R. Knowles, R. I.
Recording Secretary. Rev. J. H. Van Derzee, Mass.; **Rev. J. H. Van Derzee**, Mass.

Corresponding Secretary. O. R. Fassett, New York.
Auditor. A. Pearce, R. I.

Directors.
Yermond.—Dea. Parker, E. W. Case, Rev. D. Bosworth.
Massachusetts.—Rev. C. Cunningham, W. H. Swartz, J. Pearson, Jr., Lendel Brown, Esq.

Rhode Island.—A. W. Brown.
Canada East.—Rev. R. Hutchinson.

This completed the business of the Association, and the new elected Board went into session, Eld. Lemuel Osler, President, in the Chair, Eld. J. H. Van Derzee, Secretary.

The following Committees were duly nominated and elected:

Committee on Publication.—Eld. John Pearson, John H. Van Derzee and Deacon R. R. Knowles.
Committee on Colportage.—Eld. Litch, Orrick and Bro. A. W. Brown.
Committee on Finance.—Brus. Knowles, Pearson and Pearce.
Committee on Freedmen's Mission.—Eld. John Pearson, Josiah Litch and Lemuel Osler.

Eld. Josiah Litch was then unanimously chosen Editor of the *Advent Herald* for the ensuing year, and the question of his salary, as such Editor, was on motion referred to the Committee on Finance.

Eld. J. M. Orrick was unanimously chosen Editor of the *Youth's Visitor* for the coming year, and on motion of Eld. John Pearson, the thanks of the Board were tendered Eld. Orrick for the able manner in which the *Youth's Visitor* had been conducted during the year past.

Deacon R. R. Knowles was then appointed Business Agent, and Eld. John Pearson Assistant.

On motion, the supplying, if needed, of extra help in the *Herald* office, was referred for determination to the Business Agent, when a motion to adjourn, subject to the call of the President, prevailed.

It is well, perhaps, to say, in closing this Report, that at the meetings of the Association and Board, the utmost harmony and good feeling was apparent, and all seemed anxious to press forward the great work in which we are engaged, and with the divine blessing, to increase our labors, enlarge the avenues of usefulness, and more loudly proclaim the great truths of the word of God. But in order to accomplish this, the means and prayers of all who are interested, must be offered freely and cheerfully. Shall we have them?

J. H. VAN DERZEE.
Rec. Sec. A. M. Association
Newburyport, Oct. 3, 1865.

COMMISSIONERS OF MASSACHUSETTS.
County of Essex, November 30, 1865.
Personally appeared before me, Rev. J. H. Van Derzee of Newburyport, Mass., and was duly affirmed as Recording Secretary of the American Union Mission Association of Boston, Mass., for the year ensuing, Newburyport, Nov. 30, 1865.
Before me, S. W. MARSTON, Jus. Peace.

REPORT OF THE MAIN SEC. ADV. MINISTERIAL CONFERENCE.

The Maine Second Advent Ministerial Conference met at North Parish meeting house, Augusta, Me., one o'clock, P. M., Oct. 26, 1865. S. K. Partridge was chosen President. Adjourned to 9 A. M. Friday. Met Friday according to adjournment. C. H. Leverton was chosen Secretary. The report of the last meeting was called and read.

Moved that a Committee of three, be appointed to take the supervision of the meeting, present business &c. Carried. Brus. Welcome, Carr, and Dammon were appointed.

The Committee reported as follows: 1. That we hear the report of the Committee on the Constitution. 2. That we have two sessions each day, one at 9 A. M., and the other at 1 P. M. Preaching at 7 P. M. Adopted. Adjourned at 12 A. M., to 1 P. M. Met at 1 P. M. The Constitution was adopted with amendments.

CONSTITUTION.
Of the Maine Second Advent Ministerial Conference.

Article 1. This Conference shall be called The Maine Second Advent Ministerial Conference.

OFFICERS.
Article 2. The Officers of this Conference shall be a President, Vice President, Secretary, Treasurer, and a Committee of three, to be an Executive Board, and shall be chosen annually.

MEETINGS.
Article 3. The regular meetings shall be held annually, on the second Tuesday in January.

Article 4. The Executive Board shall call an extra session of the Conference, at such time and place, as they judge best for its welfare, always previously giving six weeks' notice.

OBJECTS.
Article 5. The objects of this Conference, shall be to obtain a more thorough investigation of the Scriptures, by united examination; greater unity in the faith, in purity, and in doctrine, among the Ministry; the promotion of gospel order and discipline among ourselves and the churches; Christian union and effort to build up the believers in Christ in the doctrine of the New Covenant, and in the knowledge of all Bible truth, especially the proclamation of the immediate personal Advent of Christ to restore all things. Also to bring sinners to Christ for pardon and salvation in the kingdom of God, by harmony of action in preaching, to encourage all whom we believe divinely inspired to preach the Word, to move forward in the work of God; and to circulate such publications as we believe the best adapted for these ends.

MEMBERSHIP.
Article 6. The members of this Conference shall consist of all such ordained and unordained ministers as wish to unite in the above objects, and who are not objected to by any of its members.

Article 7. No person called a preacher, shall be received into this Conference, unless, in the judgment of all its members present, such has natural qualifications to teach, preach, and practice; and a call from God to preach, though he be a Christian.

Article 8. All complaints against the character or conduct of any member, to receive attention, shall be put in writing, accompanied by the name of the complainant, and then presented to the Secretary, who shall lay it before the Executive Board at once; who, if satisfied there is need of discipline for moral delinquency, may notify the accused to refrain from preaching, and the public from giving him countenance, until the next session of the Conference, when proper investigation of the case shall be had.

ORDINATIONS.
Article 9. No person ordained by members of this Conference shall be thus recognized, unless their character and qualifications agree with article 7.

Article 10. All members of this Conference shall report at each session, either personally or by letter to the Secretary.

Moved, that we now proceed to elect officers. Carried.

Moved, that the President and Secretary now officiating, stand for the ensuing year. Carried.

Moved, that Wm. Mitchell, R. R. York, and S. K. Partridge, be the Executive Board. Carried.

Moved, that we now hear the report of the Agent of the Tract Society. Carried.

Bro. I. C. Welcome read the report.

Total receipts, \$203.40
Total disbursements, 164.78
Balance in the treasury, 38.24

The report was accepted.

Moved, that the Conference be constituted a Tract Society. Carried. Adjourned to 9 A. M. Saturday.

Met Saturday at 9 A. M. Opened as usual by prayer.

Moved, that I. C. Welcome be Agent of the Tract Society. Carried.

Moved, that the Executive Board with the Agent, be the Board of Managers for the selection and distribution of books and tracts. Carried.

Bro. L. L. Howard, then moved, that the following resolutions, [passed at our last session] be re-adopted.

1. Resolved, that we believe that the doctrine of the Seventh Day Sabbath, as interpreted in the publications from Battle Creek, and the theory of the non-revival of the wicked dead, from elsewhere, are contrary to the teachings of the New Covenant; and that their promulgation is subversive of the Christian faith, and tends to distraction. We therefore exhort all our brethren not to encourage their circulation.

H. D. Reed, I. C. Welcome, I. Dammon, C. H. Leverton: these being all the members present, beside the Chair, the vote to re-adopt was lost. Adjourned.

Met at 1 o'clock. The following was then presented.

Resolved, that we, as ministers of Christ composing this Conference, will avoid all vain expressions, and also, all unchristian personal allusions, in public or private. Carried.

Bro. Wright, Hanscomb, and Howard, now requested to be dismissed. Previous to this, Bro. Howard, conceiving that his presence in the Conference was objectionable, made a motion that he should be turned out, without one vote in favor. It was now moved that Bro. L. L. Howard, and D. M. Hanscomb at their request, be dismissed. Carried. Moved, that a report of this session be sent to the *World's Crisis* and *Advent Herald* for publication. Carried.

Adjourned sine die, then again adj. and met.

During the session there was preaching each evening, and on Sunday with good interest. We think the meeting was a benefit to the people. S. H. PARTRIDGE, Pres., C. H. LEVERTON, Sec.

Original.
CHILDREN OF ABRAHAM.
BY J. L. CLAPP.

(Continued.)
Do not think that because you are living under the gospel dispensation that no one has any connection with the Abrahamic family. You truly have not if you are an unbeliever, but if you claim to be a believer, and manifest your faith by works, as did Abraham, then you belong to that family; its privileges, promises, and blessings are yours; but otherwise not. Do not in that case claim Abraham for your father, as did the wicked Jews, to whom Jesus said, the devil was their father. The Abrahamic family are peculiar in that they have all one faith, one Lord, one baptism, one hope, one inheritance and one salvation, to be consummated at one and the same time. Go back, if you please, to the commencement of this family, and trace it down, see if you can find any disagreement on this point, either on the point of their hope—they all agree—no division. Jesus was the first born from the dead of this family, and the Elder Brother, and to have the preeminence in all things. This family is peculiar in that it is zealous of good works, and giving Christ, their Elder Brother, the preeminence willingly, and esteeming him the "Chiefest among ten thousand, and the one altogether lovely;" as the Bridegroom to be looked for and desired, as their chief joy. This being so, it is strange that their hope should be the whole of it center in Jesus at his coming, and the spirit of adoption within them maketh intercession for them with groanings that cannot be uttered. The family circle cannot be complete as long as the Elder Brother is away, and as he is the one appointed by the Father to redeem the family, and has paid the redemption price, he is to be looked for to gather them to the inheritance promised. In this they differ from the world in their desires, faith and practice; this accounts for the opposition manifested at the preaching of the coming of Christ. Wherever you find a person or church that understandingly and deliberately opposes and objects to Christ's coming personally, then understand that he or they belong not to the Abrahamic family; they have another family, and have another spirit.

Now we say that the whole instructions of the Scriptures in their tendency is to bind this family into one harmonious bond of union, in faith, practice and spirit; but alas! Satanic influences have divided, distracted and scattered the family into different folds, and under different shepherds, so that the family relation is scarcely discerned, and for aught we can see, would forever remain so, if there is to be no coming of the head of the family. But we find it promised, Isaiah 54: 7, "For a small moment have I forsaken thee, in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Yes, here is consolation for the afflicted family; here they may finally fix their trust and confidence, and feel that God is their God, and all that the promises embrace they are theirs too. Paul, in speaking of this, Rom. 4: 13, "For the promise that he should be the heir of the world was not to Abraham, or his seed through the law, but through the righteousness of faith." This is God's way of making the promised heirship of the world sure to the seed promised, and the only way it could be made sure. Any other way, even by the law, faith is made void, and the promise of none effect, because the law worketh wrath, therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed.

Thus God's plan leaves no room for doubting. The promised heirship of the world to Abraham's seed rests on the veracity of God, who cannot lie, that all that have embraced the gospel hope may have strong consolation, but does the promised heirship of the world embrace the conversion of the world? Certainly not, for that would make God contradict himself in scores of places, as in the parable of tares and wheat. Many seem to be relying on that, only to be disappointed. God's plan of salvation, both for man and the world, displays a wisdom that is far above that of man. The salvation of the world is from the curse, and all its effects, and this is promised as the restitution spoken of by all the prophets, and it is strange that so many in these last days could have so misapprehended the prophets as to think there was any promise of the conversion of the world, or that the heirship of the world embraced that idea. Paul when before Agrippa, says "Now I stand and am judged for the hope of the promise made of God unto our fathers." What was that hope? It must have been the hope of the whole Abrahamic family, for there is but one hope, and one faith. Paul says, "Unto which promise our twelve tribes hope to come by

serving God day and night, for which hope sake, King Agrippa, I am accused of the things," then adds, "Why should it be thought a thing incredible with you, that God should raise the dead?" This shows that one important item in the hope is the resurrection. But why should there be a resurrection of the dead? Because millions of this family have died in the full assurance of faith, not having received what is promised them; they consequently must have a resurrection for the fulfillment of the promises to them. It is called the first and better resurrection. This accounts for the longing desire the family manifests through the Scripture for the day of their deliverance from the bondage of death, for God is not the God of the dead but of the living, and they all live to him, and are to be resurrected before they can receive the inheritance promised them. For this hope Paul was tried. He calls it the hope of the promise made of God to the fathers. This hopeful promise embraced the world, to which Abraham's family are heirs. Why should it be thought a thing incredible that God should raise from the dust this family, and give them the inheritance promised, or why should it be thought strange that this family should have strong desires to enter upon their inheritance, and their hope be consummated? The Psalmist, in anticipation of this, breaks forth in an ecstasy, and says "Oh clap your hands all ye people, shout unto God with the voice of triumph; the princes of the people are gathered together, even the people of the God of Abraham, for the shields of the earth belong unto God, for he is greatly exalted." Psalm 47, and as the coming of Jesus is to introduce and prepare that inheritance for the family, together with all that is promised, and as he is the Elder Brother of the family, it is not strange that the prayer of the family should be, come, Lord Jesus, come quickly. I have said there are peculiarities about this family. It is truly so. They are the only family to whom the Lord reveals his secrets, "for the secret of the Lord is with them that fear him," and he shows them his covenant, and the mysteries of his kingdom. Being born of the Spirit; they see light in God's light, therefore Israelites indeed, who eat the bread which came down from heaven, therefore shall live forever. Jesus says "this is the bread which came down from heaven." The Jews could not understand our Lord as he told them, "if a man keep my sayings he shall never see death." They claimed that Abraham was dead, and the prophets, how then can it be that by keeping the sayings of Jesus they should not see death? when it was early decreed and appointed that this body should die, and return to dust. We will let those believing in the intermediate state answer this question. With our views we see no difficulty, but are ready to affirm that the whole Abrahamic family do eat and live, and will never see death. "He that liveth and believeth in me shall never die." This is another peculiarity of the Abrahamic family. We understand the death here spoken of does not refer to corporal death, but embraces the idea of entire severance from God, the source of all light and life eternal. There are a multitude of passages in both the Old and New Testament of the same import. Again we remark that although this family are now scattered and torn, the invitation in Hosea 6: 3, "Come let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight." This is a precious promise, belonging only to this family, none others can claim it. The time spoken of we are entering upon, and may soon expect the reviving spoken of, and lift up our heads and rejoice, beholding our redemption drawing nigh. In view of the times in which we live, and of the expiring of the prophetic periods, also of every chain of consecutive prophecy we may well lift up our heads and rejoice, beholding our redemption at hand, and continue to watch and wait.

But suffer me to caution one, and all against the fighting spirit that is so prevalent in the land, and that party spirit, that prevails above everything else, in the minds of many, and that sectarian spirit, so prominent in many churches, that it blinds their minds to the true hope of the church, which is not a hope that you have a hope, or that you hope you shall be saved, many of such hopeers our Lord expressly declares, he will never own, although they may say, "Lord, Lord, open unto us." No one of the Abrahamic family, would rest in confidence on such a hope, because it is destitute of faith that works by love, that faith, which characterizes the true seed of Abraham, and which are to constitute the Bride of Christ, and heirs with Christ to the promised inheritance. The perilous times of the last days are upon us, and many are being tried, and will you stand by Jesus and his word, or will you be led away by the error and spirit of the wicked, and thus be prepared for the doom of the wicked? More perils are coming, for every man's work will be tried; a dividing line will be drawn between the tares and the wheat, between the children of the flesh and those of the Devil, and now is the only time to make preparation for the appearance of the head of the family.

BEAST WORSHIP IN ENGLAND.
The Primate of Ireland—Archbishop Cullen—treats in a curious and original manner of the cattle plague in a late pastoral. He says, substantially, that it is a judgment for a sort of Egyptian beast worship, which has grown up in Great Britain. Fortunes are given for fancy horses, who are attended, groomed and stabled like the favorites of the Roman Emperors. Cattle and sheep are also fed and cared for far more tenderly than human beings. They live in every comfort, and are fed to repletion, while the poor are crowded into wretched places or turned out to starve. A correspondent of the *New York Times*, in noticing this pastoral declaration of the reverend Bishop, says, "I do not say about the judgment, but certainly about the preference here given to animals

over human beings. How often have I seen in the same number of a London paper rewards of £5 for a lost poodle, and the death of some poor creature by starvation whom this £5 would have fed a year! Enough money is spent on a horse to feed twenty families. I have seen a fat coachman, two tall footmen, a female servant or companion, and two high-stepping carriage horses, looking as if they scorned the earth they trod, all employed in giving an airing to my lady's lap-dog. The horses have their groom as well as their driver, for an English coachman seems to do anything but drive, just as an English footman will see a housemaid carry up stairs a big scuttle of coals, while he is taking up a card on a silver salver. And those gorgeous flunkies must have their five meals a day, three of which must be of meat, and of the best. And for all this, the poor will be grumbling about the rich, and reading radical newspapers. Whether the cattle plague was sent to punish the beast-idolators or not, they doubtless feel it as a most disagreeable and disgusting infliction."

The Advent Herald.

TUESDAY, NOVEMBER 14, 1865.
JOSHUA LITCH, EDITOR.

CONFERENCE ESSAY.

The subject assigned us for a Conference Essay, was "The Resurrections, their nature, order, peculiarities, and results." As the subject was delivered extemporaneously, we can only give its substance in the *Herald*, without pretending to verbal accuracy.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29.

If the Old Testament saints were so confident of a resurrection of the body, and died in the faith, what should not be the strength of faith with which the saints of the New Testament should cling to the faith, with its demonstration before them in the person and promises of Jesus Christ? It is here then, that life and immortality are brought to light. Besides our text, Christ promised again and again, "I will raise him up at the last day."—John 6th chapter. Will he not do it? Paul with the Pharisees with whom he classed himself in faith, believed and hoped for the resurrection of the dead, both of the just and the unjust. He also taught "The dead in Christ shall rise first: and we which are alive shall be caught up together in the clouds, and meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17. And in 1 Cor. 15: 52, he taught "The dead shall be raised incorruptible, and we shall be changed." Why then shall we doubt?

THE TWO RESURRECTIONS.
While advancing the testimonies of the Bible in proof of the resurrection of the body, we have already given the proof of two resurrections: One "to everlasting life, the other to shame and everlasting contempt." "The resurrection of life, and the resurrection of damnation." "The resurrection of the just, and of the unjust." We have showed that Christ promises to raise up, at the last day, such as are in him, believe in him, "eat his flesh, and drink his blood," &c. "Christ the first fruits, afterward they that are Christ's at his coming."—1 Cor. 15: 23. But the 20th chapter of Revelation, is the only one which brings out distinctly, the two resurrections as to ORDER and PERIODS. But there it is so stated, that it will not be easy to misunderstand it. "I saw the souls of them that were beheaded for the witness of Jesus, and the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hand, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

From this we learn that between the resurrection of the holy and the rest of the dead, there will be a thousand years' reign of judgment of Christ and his resurrected saints. In saying "The rest of the dead lived not again until the thousand years were finished," it implies that when the thousand years are finished the rest of the dead, all the unjust will live again. And so our Saviour taught in our text, "They that have done evil, to the resurrection of damnation." But in the face of these and other declarations to the fact of the resurrection of the unjust, there are those whose great labor it is to prove that the wicked will never be raised; or if raised, will come forth dead corpses to stand before God and be judged. It may be a matter of wonder to some, that such a doctrine can find advocates in this age. But why not? It found advocates in the time of Christ. The Sadducees taught and believed that "There is no resurrection of the dead, neither angel nor spirit." The denial of the resurrection grew out of a denial of the existence of spirits. They denied a future existence in any form. They said death is the extinction of life: the whole of man dies when his breath leaves the body. Starting out with these premises, the conclusion was unavoidable. And we are bound to acknowledge the correctness of their logic, if they can establish their premises. Our personal identity does not consist in any particular particles of matter constituting the body at any one time. We often see persons reduced to skeletons by disease, and recovering. The full, rounded, symmetrical form is there, and there is a consciousness of personal identity. But the most of the particles of matter are new. The identity is found in the soul and spirit, the inward man, which is "renewed day by day," while "the outward man perishes." If death is an extinction of being, there can be no resurrection. There may

be a new creation; but it will not be the man that was, but a new being, with new consciousness and new identity. The sinner meeting this extinction, and having no consciousness in death on the hypothesis of the non-resurrectionist, can have no resurrection. But they have not reached the end of their logic yet. According to their view, the righteous have no more soul that survives in death, than the wicked. For they hold death either of saint or sinner, as also in the case of Jesus Christ, to be a total extinction of life; that the whole being dies.

The question, then, naturally occurs, How then can the righteous any more than the wicked have a resurrection? They cannot. And to this it must come at last, if the starting point is correct. That proved, and the complete Sadducean doctrine is correct. Non-resurrectionists endeavor to get around it by saying the Spirit of Christ will raise them up. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal body by his Spirit, which dwelleth in you."—Rom. 8: 11.

This no doubt is the truth; but if it is true that the saint has no conscious spirit of his own, and Christ's Spirit alone quickens his mortal body, he has lost his own identity, and becomes not the man he was, but Jesus Christ. And every saint will only be in the resurrection a duplicate of Christ. For instance: A scion is cut from one apple tree and grafted into another tree. Of which tree will be the fruit of that scion? All who understand the philosophy will answer, It will be an improved specimen of the kind of the tree from which the scion is taken. Yet that scion derives its life and fruitfulness from the stock into which it is grafted. But we will suppose the scion to be entirely dead when grafted, or to die after its insertion. What will be the result? The answer is, that in either case it will not grow or bear fruit. Its connection with the stock will avail nothing. But we will suppose again, that by some powerful effort of nature, the sap of the stock into which the scion was inserted, should force itself into the pores of the dead and dried up scion, and restore it to life, and it should bear fruit. Of what kind would the fruit be? Clearly not of the scion, for it is extinct; it must be of the tree into which it is inserted. It has lost its identity. It is in vain that the woody fibre came from another tree; its life, and its identity is lost. Just so if the Spirit of Jesus Christ impregnates a dead body which has no life or conscious identity of its own, that body becomes the person of Jesus Christ. Hence the righteous no more than the wicked can have a resurrection, unless they have a spirit of their own, with which the Spirit of Jesus Christ blends.

But the saint and sinner alike have a soul and spirit of their own, and hence are susceptible of union with Christ; and as living branches in him, of bearing fruit and living forever an

from Bro. Knowles and Pearson in reference to the direction of letters for the Office.

N. B. All personal letters to the Editor will be directed to No. 11 Tyler Street, Boston.

We are now only waiting some one to take charge of the business in the office, when we shall start on our winter tour. Our appointments will be announced as early as possible.

News of the Week.

THE PENIANS.

The Penians are thoroughly in earnest in their work. They have taken a spacious mansion in New York as their headquarters of government there. Great Britain is moved from center to circumference, by the bold action taken by the order. They have issued bonds and put them in the stock market for the purpose of raising funds; and these bonds have found a market in the cities of Canada.

Where they mean to strike is a secret; and this secrecy increases the danger and the impossibility of knowing where to prepare for defence.

The world is being moved to its extremities, and seems preparing for an universal onslaught.

Murders, robberies, incendiarism, wars, pestilence, locusts, and famine are abroad in the earth.

SPIRITUALISM.

Spiritualism is rampant, and hurls defiance at the Bible and the God of the Bible. Their great conventions, following each other thickly, are developing their strength and purposes. The bitterness with which they regard the Christianity of the Bible is becoming more apparent every month. There can be no room for doubting that this system will form one of the great engines of evil in the conflicts of the last days.

JEFF DAVIS is still confined at Fortress Monroe. Every day we have some new report about his trial. One day he is to be tried by Court Martial, another, he is to be tried by a Civil Tribunal, and again he is not to be tried at all, but to be expatriated. The truth is, nothing definite is known on the subject.

WAR IN SOUTH AMERICA.

The South American States seem to be in a chronic state of commotion, which shows what a happy condition we should enjoy if sectional strife should ever succeed in breaking the golden chain that binds the States together in the Union. The Paraguayan war is increasing in importance, threatening to draw into its vortex all the governments in the southern and eastern portions of South America; revolution is ripe in Bolivia; Peru is still unsettled from recent troubles; and now war is declared between Spain and Chili. There have been points of dispute between these two governments for some time, with a great deal of bluffing on both sides, but we were scarcely expecting to see the dispute take the form of actual hostilities at this time. If we are not very much mistaken, Spain will get the worst of it, if not by the strength of Chili alone, then by the combination by several of the South American republics who will be glad to join in a war against their unnatural mother. What an effect European Monarchy like Spain can hope to gain by the conflict we are unable to guess.—*Boston Herald*.

THE ABODES OF POVERTY.

Several gentlemen connected with the press of New York have recently made a tour of the thickly settled parts of that city under the guidance of a city missionary, and the reports of impressions appear in the newspapers. One report says: "It is difficult to find language with which to portray the shocking, indecent and murderous places in which a large portion of our population is doomed to live." In one place, near Broadway, up and down which noble thoroughfare sweep the throngs of business and fashion, they found a building containing over three hundred families, or over twelve hundred persons, occupying rooms no larger than an ordinary closet, where there are no provisions for air, light or water, no hope in case of fire, and where the sun never sends a solitary ray. People are born, live and die in such places, and other people know nothing of their existence. The abodes of poverty in our great cities is the one subject which now demands the most earnest attention. Not alone because a deadly epidemic has already appeared upon our shores, after sweeping through cities of Europe, but also because these resorts of misery are fester spots upon our civilization. With what regard can a beneficent Providence look upon the erection of costly church edifices and their adornment with every form of elegance and beauty that refined taste can invent and unlimited wealth can purchase, when their spires cast shadows over the wretched hovels where the miserably poor are obliged to drag out their existence! What mockery of Christian labor it is to send missionaries to Asia and Africa and the islands of the sea, when such fields as these, right about us, and a part of our boasted civilization, are unoccupied and neglected! Men talk and make theories about Social Science; they speculate upon the wants of the community and the duty of the government; but what have they to say—what will they do—about the greatest evil which society has to contend with? We have philanthropy factories where sympathy is created for the sufferings of the slaves, and a tremendous agitation is carried on upon evils which are somewhere in the distance, beyond our vision; and who calls attention to these plague spots which infest our cities—these hells where our poor are condemned to live surrounded by death? Nations go to war for an idea, spend millions and millions of money and sacrifice thousands and thousands of lives, and the people shout and applaud and rejoice; but who will find a sufficient cause to spend money in giving to the swarming

poor of the city cleanly and healthy homes? Is there no glory in that idea? War consumes in a day enough to make the poor of a great city comfortable through a winter. In a month it demands a sacrifice of treasure which would give them pleasant homes to enjoy forever. Ideas are well enough, but there is no danger of our neglecting them. There are things which demand our attention and do not receive it. Flow many millions of money have been thrown away upon useless, hurtful objects, when it is needed so much for the relief of human misery; and the relief of misery in a way that would tend to the moral improvement of the world! New York is not singular in its abodes of poverty. Boston, with all her boasted institutions and charities, has them in great abundance. Her men of business know but little about them; her glittering throngs of fashion never think of them. If they could see how one-half of the people live they would not be able to refrain from exclamations of horror. When shall we, with all our discussions, come to the discussion of this great question, and feel its disgrace as though it were an insult?—*Boston Daily Herald*.

CHANGE OF SENTIMENT.

The following item which we find in an *Exchange*, indicates a change of feeling and sentiment toward Maximilian and the Mexican empire.

The latest reports were of Liberal successes, and there are those who believe that Maximilian will yet be driven from the country by the people. It will be impossible for them to obtain a better ruler or a better government, and if they were wise they would not and all rally to his support. We believe the better part of the people do so. His measures are all calculated to build up the Mexican nation and give peace and prosperity to the country. He shows wisdom and goodness; and though it never was to our liking to see a European power founded on this continent, yet for the salvation of a miserable and distracted people who have waded through blood for more than forty years, we might hope that he would also show power. Maximilian identifies himself in the greatest of his measures and in the simplest of his habits with the Mexicans. He keeps before them the glorious memories of their independence, erecting monuments to the heroes of their first war, as to Morelos, the patriot priest that led the rising people against the Spaniards; and he seeks out the families of the patriot chiefs of Independence that have fallen into obscurity and want, like the descendants of Iturbide, and rewards them for the services of their fathers. He encourages industry, gives security to property, and does all that a noble ruler can do for such a people. If we were a Mexican we should go for Maximilian and the empire as the last hope; and if he cannot restore order from their confusion it certainly will not be his fault.

THE CHOLERA is now in New York beyond a doubt. It creates alarm there, as it does everywhere; but we deem it fortunate, since it was bound to come, that it has appeared at this season of the year. It lingers longer where it has filth and vice and low life to feed upon, and in cold weather when the marshes and cess-pools are closed it must be less contagious than it would be in the spring, or when autumn taints the atmosphere from the decaying matter. It may possibly pass the eastern section of the country, at the rate it has been travelling, before spring. However that may be, everybody should prepare for the fearful visitant, to which we give a name, but know not its nature or the laws it obeys. Precaution is the first duty. To this end everything possible should be done, and without delay. The sanitary condition of our city should also be thoroughly looked to, and every infection breeding nuisance removed. Cleanliness, always a duty, is now doubly so. Fortunately it will not be a difficult matter to make Newburyport a model in this respect. Our drainage is so good, and there are so few crowded and unwholesome precincts, that there can be no excuse for the existence of cholera nests here. Let a most thorough examination be made at once, and the proper remedies be promptly and vigorously applied, wherever needed. The Council should not only recommend to the citizens, but it should command; and the City Marshal should be ordered to remove all nuisances without delay and at the public expense. There is no need of alarm here, and there is no need of the cholera; and it will never come here as an epidemic, if we do our duty. It did not prevail here in its former visits to America, and we have no apprehensions of it now in New England now.—*Herald of Gospel Liberty*.

EXECUTION OF WIRZ.

Captain Wirz was convicted by a Military Commission of cruel and barbarous treatment of Union prisoners at Andersonville, Ga., and was sentenced to be hung, which sentence was executed on Friday last, Nov. 10. The following we clip from the *Boston Daily Herald*:

Washington, Nov. 10.

Probably no man was ever executed here who went on to the scaffold more calmly and died more quietly than Wirz. Major Russell, Provost Marshal, asked Wirz to excuse the part he (Russell) was taking in the execution, as he was only obeying orders. Wirz replied: "I understand that. I am a soldier, and I am to die for executing orders." He protested that he was innocent to the last, though declining to say so audibly on the scaffold.

The crowd perched on the tree-tops, and the roofs of houses surrounding the prison, gave a cheer as the drop fell and the miserable man swung off into eternity.

TO THE ASSOCIATED PRESS.

Washington, Nov. 10. This morning Father Boyle administered the sacrament to Capt. Wirz, and Father Wiggett then placed upon the prisoner the black cambie robe and remarked, "I hope this will be turned into a white one in the other world."

At twenty minutes past ten Capt. Wirz

came from his cell in the Old Capitol Prison, accompanied by Provost Marshal Russell and other officers, and by Fathers Boyle and Wiggett, and passing between the military guard they ascended the scaffold. The prisoner was then seated. The guard consisted of the 15th Pa. Vols., and three detachments of the Veteran Reserve Corps, under Capt. Walbridge, the Military Superintendent of the Old Capitol Prison.

There were several hundred spectators besides the military. Amid profound silence Provost Marshal Russell proceeded. It was the order of the War Department, founded on the verdict of the court martial, which tried the prisoner. The following is the President's order:—

EXECUTIVE MANSION, NOV. 3, 1865.

The proceedings, finding and sentence of the court in the Wirz case are approved and it is ordered that the sentence be carried into execution, by the officer commanding the Department of Washington, on Friday, the 10th day of November, 1865, between the hours of six in the morning and 12, at noon. (Signed) ANDREW JOHNSON, President of the United States.

After the reading of the order was completed, Wirz conversed with those on the platform with seeming calmness and self-possession, and it was remarked that he had a smiling countenance. To his spiritual advisers he said: "I am innocent. I have to die, but I can die like a man. I have hope in the future. I have nothing more to say." His legs and hands were tied, the noose passed around the neck, and the black cap placed over his face. He stood erect without faltering, evidently having nerved himself for the solemn event. Those on the platform retired to the railing, leaving the doomed man in the centre of the structure. After a few moments of profound quiet the drop, at a preconcerted signal, fell. The sound, thus occasioned, having reached the ears of a promiscuous crowd outside the Old Capitol grounds, and was responded to by repeated shouts of approbation. The convict directly after falling was considerably convulsed in the legs, but the agony was soon over. He hung about fifteen minutes and was then cut down, the body laid upon a stretcher and conveyed to the prison, where it was placed in a coffin and transferred to Father Boyle for interment. His neck was broken by the fall. The proceedings occupied about three-quarters of an hour.

THE AMERICAN CHRISTIAN UNION ASSOCIATION.

The American Christian Union Association, organized in 1863, having steadily advanced in the prosecution of its work, and feeling that the time had come when it was required to make a definite statement of its principles and aims, appointed a committee, consisting of Rev. Drs. E. S. Porter, G. R. Crooks, and John Cotton Smith, to draw up a declaration and plan of action.

The committee presented their report on Thursday last, November 2d, to a large number of clergymen of different denominations gathered in the Chancellor's Room in the University of this city.

A frank, fraternal, and harmonious discussion of the report was followed by its unanimous adoption. The meeting represented the Methodist, Baptist, Presbyterian (both branches), Episcopal, Congregational, and Reformed Dutch Churches, among whom were Rev. Drs. Vermilye, John Cotton Smith, R. Smith, R. D. Hitecock, Bacon, Professor Martin, H. J. Foss, and Church. Dr. Ferris presided, and the Rev. Henry Kimball was appointed secretary. Resolutions offered by Rev. Dr. Vermilye were adopted. The meeting was one over which the spirit of Christian love evidently bore sway. The following is the report as adopted:

Declaration of Principles and Plans.—Knowing it to be the will of our Lord Jesus Christ, the King and Head of the Church, that his people should be all one, in and through him; and believing that the Holy Ghost, by his Divine power, hath in these latter days wrought effectively upon the hearts of Christians, thus drawing them together as by a mystic bond, and uniting them in faith, hope, and charity; Therefore, moved by convictions of imperative duty, and encouraged by the events of Providence, we, the members and the friends of the American Christian Association, do set forth the following declaration:

1. That the unity of the Spirit creates the unity of the one Holy Catholic Church.
2. That the doctrines of the common salvation set forth in what is called the Apostles' and the Nicene Creeds, compose the broad basis with which all subsequent formularies of the evangelical denominations of the Christian Church cohere.
3. The Church thus one in spirit, and agreeing upon the cardinal and eternal truths of revelation and redemption, ought to be, and may be, so united in visible fellowship, as to give evidence to the world that it is one in spirit, faith, and purpose.
4. Denominational organizations do not destroy spiritual oneness—any more than the several members of the human body destroy its integrity—so long as they are animated by the mind of Christ.

5. As the "communion of saints" is an article in the universal creed of the church, and ought to be incorporated among its usages, we believe that wise, fraternal, and expedient measures should be taken to bring into closer communion all who now love and serve the same Lord, and confess themselves to be "brethren one of another."

These five propositions compose the fundamental principles on which the Christian Union Association has been organized. These furnish the warrant for its existence, and define the main object it will labor to attain. We believe its aims will be approved by those who know what the will of their Lord is respecting his people; and though obstacles to its realization must be expected, yet do we fervently thank God for help in our past efforts, and take courage from the righteousness of our cause to labor for large results in the future.

In further prosecuting its undertaking, it has, in our judgment, become necessary to define more exactly than has been done hitherto what is the main outline of the plan of operations to be observed. For the sake of

clearness, this plan may be described, first in its negative, and second in its positive characteristics.

First—Negative. (a.) The Christian Union Association does not intend to assail peculiarities of denominational doctrine, usage, or worship, nor to question the right of the several denominations to maintain their own forms of culture.

(b.) It does not intend to express its preference for one form of policy over another; nor to urge that there shall be but one type of custom or usage common to all branches of the Church catholic.

(c.) It will not allow any denominational ascendancy to define its aims, control its operations, or execute its plans of Christian usefulness. Its existence and influence are both conditioned upon its close adherence to the fundamental principles herein contained and in order set forth.

(d.) It is not the purpose of this Christian Union Association to organize a new sect, denomination, or order, nor to aid any one denomination in finding fault with another.

The positive features of its plan are these: (a.) To recognize the existing spiritual unity of the people of God as a grand and potential fact, to be set forth, proclaimed, and enforced by all the arguments and sanctions of truth and charity.

(b.) On this vital fact as a ground-work to promote, so far as possible, the spirit of brotherly confidence, of courtesy, and of toleration, among all who agree in essentials and differ only in non-essentials.

(c.) To diffuse this feeling of confidence, and to exalt the idea of spiritual oneness, the Association will aim to employ all the customary channels through which the Christian people of this and other lands may be addressed. These channels will include the pulpit, the platform, the press, and such affiliated organizations as may be established throughout these States in Union.

(d.) While this Association cannot undertake to foretell whereunto its work, as above defined, may grow, nor to commit itself to possible results, still it frankly expresses a hope that the day is not distant when it will be found practicable to convene a body of representatives of various Christian denominations to discuss such plans as may be proposed, whether of federative or organic union among believers, and to adopt such measures as may seem best calculated to strengthen the common defences of Zion, to promote peace and good will, and to further the gospel throughout the world.

The members and friends of the Christian Union Association adopting this declaration claim for themselves no wisdom other than the Word of the gospel has made common to all. Sorrowing as they do over real or seeming divisions which now impair the strength of the Church, they have undertaken in no spirit of self-confidence, and from no motive of partisanship, to realize, so far as the infirmities of our partially sanctified nation will permit, the unrepented declaration: "One is your Master, even Christ; and all ye are brethren."

Perils environ the Church. Romanism, hostile everywhere to God and man, is putting forth all its powers to add our country to its many spoils. Infidelity, raging at the cross, is raging still, and uses every device to deceive, if it were possible, the very elect. Materialism flaunts its splendors before the eyes of the people, and by its sensuous enchantments draws them into practical atheism. And the Church, divided, confused, and disarranged, employs too often against itself the sacred weapons whereby it is charged to overcome the enemies of truth. Whether the people of God slumber, or engage in envious disputations, their foes are busy sowing tares, which springing up, choke the word, so that the word itself becomes partially unfruitful.

Believing that these things ought not so to be, and that there is a sovereign power in the grace of our Lord Jesus Christ to draw together in one those who are saved by his blood and sanctified by his Spirit, we commit our undertaking to the disposal of him who, among his last words on earth, prayed the Father, in behalf of his people, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

These are the principles and the design of this Association. They are fraternally commended to brethren of every name and of every section of our country. If they are right and wholesome, we beg they may be adopted, and that measures be taken to co-operate with us in our efforts to heal divisions, allay strife, combine energies, and sanctify means, for the glory of our Lord in the salvation of sinners.

ELBERT S. PORTER,
G. R. CROOKS,
JOHN COTTON SMITH.

It is purposed, in the resolutions passed, to extend these societies throughout the country, to have monthly meetings of the clergy of New York and Brooklyn, to open a new series of sermons and discussions, and to establish a new paper.

THE LATE EPISCOPAL CONVENTION.

Its action on National Affairs—Important Address from Seven Bishops.—The following most important paper was read to the House of Bishops just previous to their adjournment:

The undersigned have desired one of their number to read, in his place, in the House of Bishops, the following paper. It is not a remonstrance against action which is already past. It is not a protest, for which they are aware that the wholesome rules of the House allow no place upon its journals. It is simply a statement, which, after it has been read, can be by themselves preserved, made public, and transmitted to the knowledge of those who shall come after.

In the decision of the House of Bishops with reference to the day of Thanksgiving for the restoration of peace, and to other important subjects, the ground has been taken, that, for the sake of more complete conciliation, no sentiment should be expressed, by

this House, this Convention, or this Church in any collective capacity, on subjects of such importance, and so dear to all of us, as the re-establishment of the National Union and the emancipation of the slaves.

The House of Bishops unquestionably loved their country and its unity, and they could not approve the system of human bondage; but they will seem to have adopted as the position to be henceforth occupied by this Church, one which is consistent with indifference to the safety and unity of the nation and to the freedom of the oppressed.

This is the position which, as the undersigned believe, should not be maintained by any branch of the Christian Church in the United States, whether in the present or in any future generation. To signify that it was not accepted by all on this occasion, and that those who did not accept it believed it to have been accepted at all only because an extreme desire for conciliation and unanimity prevailed for the hour, the undersigned have prepared this document, with perfect and cordial respect for their brethren, but under the consciousness of a great duty to the inseparable interests of their beloved Church and country.

CHARLES P. McILVAINE,
Bishop of the Diocese of Ohio.

ALFRED LEE,
Bishop of the Diocese of Delaware.

MANTON EASTBURN,
Bishop of the Diocese of Massachusetts.

GEORGE BURGESS,
Bishop of the Diocese of Maine.

HENRY W. LEE,
Bishop of the Diocese of Iowa.

G. T. BEDELL,
Assistant Bishop of Ohio.

THOMAS H. VAIL,
Bishop of the Diocese of Kansas.

Philadelphia, October 24, 1865.

Correspondence.

LETTER FROM NEW ORLEANS.

Mr. Editor:—Sickness has prevented me from writing for two weeks, and has done a good deal toward disgusting me with this part of the country. The weather is warmer now than when I arrived here the first of the month, with no signs of frost, or a cessation of hostilities upon the part of the mosquitoes. My sickness has been light, compared with that of the other gentlemen who came from Philadelphia at the same time as myself. I have, however, quite enough of New Orleans, and shall be entirely satisfied when my time of service has expired, and I am permitted to start for home.

There are a great many things besides the climate here that I do not fancy. The whole country appears to be forsaken by God, and by everything good. You go out into the street, and you meet with French, Spanish, Creole, German, and negroes. And even the negroes talk "Gumbo," so that they are not like the old-fashioned negroes one has been accustomed to. Is it the Sabbath day? There are but faint signs of it in the street. Places of business are all open just as upon any other day. You will see ladies in dry goods stores, making purchases of dresses and other articles as usual, and so with all other kinds of business. Thanks to the military, the theatres are not open on Sundays now. They were before the Federal occupation always. Truly, war is in some respects a civilization!

There is a great deal of talk here about reconstruction and of matters resuming their former channels. The old politicians are very solicitous to secure the reins once more, and it is a significant sign of the times that the greatest rebels are considered most eligible to the emolument of office. They are clamorous to have the Federal troops removed, and to have militia organized all over the State. And then what? No Southern man doubts that vengeance is to be wreaked upon the helpless negro. On the slightest pretence there will be wholesale massacres just as soon as the protection of troops is withdrawn.

The real Union men of this State are very desponding at the prospect before them, as well as at the action of the Executive in so freely pardoning men so deeply dyed in treason. One said to me last evening—a German who has been loyal through all the civil commotion the country has suffered—"It appears to me that a premium is put upon disloyalty, and the greater rebel a man has been, the greater pet he is made now. All his property is restored. Power and position are conferred upon him, and the men who have been stood by the government are passed by unnoticed, or given over to the tender mercies of those who have ever been their enemies."

Some interest is felt here by certain parties in a scheme to emigrate to Mexico. Maximilian has offered to emigrants and especially those from the Southern States, grants of land, six hundred and forty acres to heads of families, and three hundred and twenty to single men. The country within which the grant is made, is said to be fertile and healthy, and to abound with all the productions indigenous to the latitude. A few who are bitter in their feelings still toward the government, have already gone and settled there, and others of the same stripe may follow, but so much is conceded to them here, that upon "second sober thought," most of them I think will remain, rather than to "fly to evils they know not of."

The government is discharging colored troops now very rapidly, and our hospitals are thinning out so that there is a prospect that we shall not be retained here till spring. The hospital to which I am attached occupies a confiscated cotton press. The former proprietor by the magic working of the Executive clemency, has come in possession of his property again, notwithstanding the confiscation act, and yesterday came and made a formal demand for the evacuation of the premises or a rent of \$50,000 per annum. We shall leave and occupy barracks at the lower end of the city. From what I hear of them, we shall have much more comfortable quarters, both for officers and men than here.

Yours, &c., J. T. LANING.
New Orleans, Oct. 27, 1865.

Obituary.

LAURA DAVIS.

Death is still doing his cruel work in destroying the happiness of families. Sister Laura Davis, wife of Walter Davis, died of dysentery, Oct. 13, 1865, in the 67th year of her age. Sister Davis gave herself to God several years ago, but did not publicly put on Christ till three years ago last September. Notwithstanding her health has been poor for years, yet she could not be satisfied without obeying God and being buried in baptism, thus showing her faith in the death, burial and resurrection of Christ, and her hope of a resurrection through Christ at his coming. The writer and many others well remember the solemn scene when we buried her beneath the yielding waves, and saw the expression of joy on her countenance as she arose, and we retired to her home, (the lake joining their farm,) and she continued a humble, devoted Christian till the end of her life, and although unassuming, her life in her family, and in the church, and in the world, told that her religion was not in word only, but in deed and in truth, and although she is gone, her influence is left, but she sleeps in Jesus, she rests in hope. But she is missed. O, what a break in the family circle! children without a mother, husband without a wife. She is missed in the church, and through her health and circumstances prevented her from always being present in the public congregation, yet her example and influence was always good. In her death, the family have lost a kind partner and affectionate mother, as one of them remarked, that never frowned; the church an exemplary Christian, and the neighborhood a kind, sympathizing, obliging neighbor; but she has gone, and may the God of all grace sustain the deeply afflicted family, and may they each secure that "grace needful to prepare them for that land where death will no more divide the loved of that new earth." The writer addressed the mourners and sympathizing friends from Balaam's prayer, that was never answered, recorded Numbers 23: 10, last clause. "Let me die," &c., showing first the character referred to the righteous, that is, that the righteous are made such through Christ, or that man is only righteous through Christ, and showing how we are made such. Second, the death of the righteous is peaceful, and the way to die their death was by living their life; and last, "Let my last end be like his," showing what the end or reward of the righteous will be in the resurrection on the New Earth, immortal, incorruptible, glorified, made like Christ at his coming, and then to enjoy the sorrowless state forever. Elder E. Mitchell was present, and assisted in the service. We then carried her to the grave-yard, and laid her in her resting place till Jesus comes to awake her, and give her her looked-for reward.

"We laid her down asleep,
But not in hope forlorn;
We laid her there to rest awhile
Till the last glorious morn,
Come then, Lord Jesus come,"
D. SORNERBERGER.
[Will Montpelier papers please copy.]

JOHN G. PETTIS.

Died in this city, Sept. 18th, of typhoid fever, John G. Pettis, aged 52 years. Our brother was extensively known by ministers and laymen among us, as he was among the first to embrace the faith of Christ's speedy coming, as preached by Mr. Miller; and his house was the home of saints for years. He became a disciple of Christ thirty-six years ago, and united with the Chestnut Street M. E. Church of this city, where he retained his membership until 1844, when he withdrew his connection, and fully identified himself with the Adventists, with whom he lived and labored until his death. From the period of his conversion till the hour of his death, his life was a continual exemplification of the power of grace. Though of a quiet, retiring turn of mind, in his faith and labors he was firm, fearless and faithful. His days were spent here where he was born, and all who knew him bear the same testimony of honesty, consistency and holiness. His funeral services in the Chestnut Street M. E. Church, conducted by the writer and Rev. Mark Trafton, pastor of the church, were attended by a large circle of friends. In addition to many who mourn his absence, he leaves a wife and three sisters. L. OSLER, Providence.

HOME COURTESIES.—The following brief paragraph is weighty with practical truth. It is those little *et ceteras* in the home circle which make the wheel of life run so smoothly. And prominent among them is "home courtesy." To the reader, we would say of the following, Ponder and practice:

"In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were angels, almost; but if you had seen them in the street, or in the store, or anywhere else, outside the house, you would have thought them almost demonic. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect, and endeavor to act with propriety; but when we get home we say to ourselves, 'I have played a part long enough, and am now going to be natural.' So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest thing like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver or gold."

POPULATION OF RHODE ISLAND.—The census of Rhode Island, for 1865, shows that the population of the entire State is 184,958. Of these, 88,255 are males; and

99,693 are females. The total colored population is 4,088, of whom 1,790 are males, and 2,293 are females. The following is the population of the several towns in Washington County:

Charlestown,	1,134
Exeter,	1,506
Hopkinton,	2,512
North Kingston,	3,166
South Kingston,	4,512
Richmond,	1,830
Westerly,	3,825
Total,	18,485

SOLEMNITY IN PREACHING.—The importance of our matter condemns coldness and sleepy dullness. Our spirit should be awakened, that we may be fit to awaken others. If our words be not sharp and piercing, they will hardly be felt by strong hearts. To speak lightly and coldly about heavenly things, is as bad as to say nothing of them. All our work must be managed reverently, as becomes them that believe in the presence of God; not treating holy things as common. The more God appears in our duties, the more authority will they have with men. Reverence is that affection of the soul which proceeds from deep apprehension of God, and denotes that the mind is much conversant with him. To manifest irreverence about the things of God, is so far to manifest hypocrisy, and that the heart agrees not with the tongue. I know not how it is with other persons, but the most reverent preacher, who speaks as if he saw the face of God, does more to affect my heart, though with common words, than an irreverent man, with the most accurate preparations, though he bawl it out with ever so much seeming correctness. If reverence be not equal to fervency, it has but little effect. Of all preaching in the world I hate that which tends to make the hearers laugh, or to effect their minds with such levity as stage-plays do, instead of the name of God. We should suppose, when we draw near him in holy things, that we saw the throne of God, and the millions of glorious angels attending him, that we may be awed with his majesty, lest we profane his service and take his name in vain.—*Baxter*.

SYRIA.—The official reports received at the State Department in Washington represent that the present year has thus far proved disastrous to Syria, agriculturally, for nearly every green thing was devoured by the locusts. In many parts of the country during the spring this evil was followed by a murrain which carried off five per cent of the cattle. Then came the cholera, which is still at work at Damascus, Hama and Aleppo. The mortality at Samaria has been estimated at 2000, and at Joppa 1000. The mortality still lingers at Beirut, but has lost its epidemic form. The Consul at Paris says there is no longer any doubt that the cholera has commenced its ravages in that city. Reports from Florence to the State Department represent that the cholera has greatly diminished in the southern and eastern portions of the Italian Kingdom. It is on the decline at Jerusalem, and is also abating at Barcelona.

LETTERS RECEIVED.

J. L. Hersey; W. H. Swartz; Charles B. Lessard; D. W. Sornerberger; Eliza Clark; Anna E. Smith; James Tripp; James Woodward; A. N. Kendall; J. M. Barstow; C. Rathbone; John Morse; Geo. W. Newell; Anna Holden; David Campbell; Mrs. T. C. Barber; Martin Cheney; T. F. Tewksbury; W. S. Claffin; M. L. Brush; J. Pearson Jr. Wm. Bradford; J. J. Luning; J. H. Smith; David Campbell; have none but of that number; S. D. Northrop; D. I. Robinson; J. G. Erig; Thomas R. Berger; Mrs. Eliza Wallace; J. S. Bliss; have none of that number; M. H. Moyer; will send it immediately; J. Pearce; E. M. Robinson; Herald is now sent there for one year; What shall we do? S. Chapman; \$3.00, pays to 14th of Aug. 66; Harlow Hazleton; Josiah Stoughton; B. B. Bixby; we send the papers.

Notices.

THE MASSACHUSETTS CONFERENCE OF CHURCHES.

It will be remembered by some, that in 1853 an organization was effected, known by the name of the

List of Donations.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

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N. Wait. 1 00

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"Give and it shall be given you good measure pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

Amount previously received. \$1,602 62
Nelson Wait, Ital. Miss., 1 00
O. Rockwell, " 1 00
Mrs. T. C. Barber, Ital. Miss., 1 00
Ann Holden, " 1 00
Mrs. T. C. Barber, " 1 00
M. L. Brush, " 7 00

FOR MISSION HOUSE.

Amount previously received. \$1,96 65
N. Wait. 1 00

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received. \$12 46

TO BUILD A HOUSE FOR AUNT PRISCY.

Amount previously received. \$1 00
N. Wait. 1 00

FOR BOOKS AND TRACTS.

"To do good and communicate forget not; for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received. \$21 00

The Family Circle.

A RETROSPECT.

The past is sealed! When the Eternal Judge Shall its account require, "Tete!" will be inscribed upon each page in characters of fire!

With wasted hours and talents misimproved The record was begun; 'Twill bear the impress of a stubbornness That cried, "My will be done!"

The past is sealed! Not many Elms bloom Can my poor heart recount; Not many draughts to cool my feverishness At Joy's pure, gushing fount!

Forgetful that on Duty's rugged steps The blossom Peace is found, I sought it all in vain in worldly paths Where gaudy flowers abound.

The past is sealed! God's truth and my own heart Alike its acts condemn; But, pressing through the crowds of doubts and I touch Christ's garment hem.

My rosary of holy, Christ-like deeds I cannot tell with pride, But seek to gain admittance into rest Through the dear Crucifix!

Filled with contrition, shame, and deep regret, 'Mid tears of bitter grief, I plead with earnestness, "Lord, I believe! Help thou mine unbelief!"

Not in myself I trust, for I am weak; Temptations are abroad; With the disciple shall by my cry, "Save, or I perish, Lord!"—Tract Journal.

A STORY FOR THE LITTLE FOLKS.

THE WOOLEN STOCKING.

"Why do you cry so much?" This was a question which Ella's friend, Louisa, asked her when she called one afternoon and found her crying as if her heart would break.

"Mother gives me so much knitting to do that I never have time to run about and play," was the answer which Ella made to Louisa.

"Now don't get impatient and angry, for your mother is very kind to you. She has made you knit, just as my mother makes me knit; but our fathers are poor, and we ought to expect to do some work to help pay expenses."

Now, I must tell you about Ella's father, and what he was. He was a good, honest man. He was a mason in a large manufacturing town in Germany. He had to build very high walls, and chimneys as high as shot-towers. Many a time he came near falling off, but in every case he caught hold of something and was saved. At the time of which I am speaking he was building a great chimney for a sugar refinery. Everybody who saw him working on it thought it a very dangerous place.

Ella went to her mother, and taking a seat beside her, said:

"Father will finish the big chimney to-day; won't he, mother?"

"Yes," he said that he was going to throw the whole scaffolding down this very afternoon. And I am very glad of it, for I am always anxious about him just before he finishes a high chimney. There is great danger, and your father is generally the last to come down."

"Then," said Ella, "Willie and I will go to see him, if you will consent, and we will have a good time calling to him before he comes down."

"Hurrah!" shouted Willie, who was an interested listener. Consent was given by their mother, and soon they were running through the streets just as fast as they could go. By-and-by they reached the great chimney. The scaffolding was nearly all down, for the workmen had been taking it down very carefully all day. The last piece was taken off. Willie and Ella saw a great crowd of people gathered all around. They had come to witness the laying of the last brick on the top of the chimney. By-and-by the last stroke of the trowel was made by Mr. Singer, the father of Ella and her brother. He stood up there alone. He took off his hat and cheered. All the people below answered him with loud shouts of congratulation.

But in a little time after the cheering had ceased, they heard Mr. Singer call aloud, as if in great distress, "the rope! the rope!"

The workmen who had taken down the scaffolding looked around, and, behold! there was the great rope lying flat on the ground! It was the one which was to have been fastened at the top of the chimney for Mr. Singer to come down on. Strange to say, it had not been thought of during the whole day. It should have been fastened before any of the scaffolding was removed.

A deep silence prevailed. Everybody was panic-stricken. It was impossible to throw the rope to the top of that high chimney; and it was equally impossible for Mr. Singer to come down without a rope. All the people were at a loss to know what to do. And the father of little Ella and Willie! He was in a perfect terror. He walked around and around the narrow top of the chimney, trying to see something which could help him down. But all in vain. He became very dizzy. The ground seemed to be farther and farther from him. He thought he was three times as high as he really was. He shut his eyes, for the people began to cry and scream; and that scared him more than ever. He heard his two little children crying as if their hearts would break. He thought he must fall; he did not see how he could hold on another moment.

Ella and Willie ran home as fast as they could. They could not tell what was the matter at first; but by-and-by they were just able to gasp, "Mother, mother, father can't come down! The rope is on the ground, and nobody can get it up to him! Oh, mother, the people are crying, and he certainly will fall down!"

Mrs. Singer was calm and silent. Had a stranger seen her conduct, he would have said that she had but little feeling. But that would be a great mistake. She had as much as anybody else. But she was in the constant habit of trusting in the Saviour under all circumstances. She went calmly back to her private room, offered up a prayer to God, put on her shawl and bonnet, and went with her little heart-broken children to the scene of the great danger.

When they came to the place, they heard the people saying to one another, "Now he is about to fall! Now! now! Oh, what can save poor Mr. Singer!"

Mrs. Singer called out to him with great calmness, "My dear husband, you must not fall, for our sake. Here we are—our little children and myself. Hold on! Take off your stocking and begin to unravel it. Tie the end of the yarn to a bit of mortar or a piece of brick, which you can break off. Then keep on unravelling, and let the bit of mortar or brick slowly down. Do you hear me, my dear husband?"

The people were as silent as the grave. He made a motion with his hand, indicating that he understood what she said. The people did not know how a stocking and a piece of mortar could save her husband.

Mr. Singer slowly took off one of his boots, pulled out the end of one of his stockings, which he slipped off his foot, fastened it to a piece of brick, and gradually unravelling the stocking. The thin thread came down shaking in the wind. But at last it reached the two hands which were stretched out ready to receive it.

What was to be done now? Let us wait and see what Mrs. Singer is thinking about. She said:

"Give me a large ball of strong twine." In a few minutes she had it, and fastened the end of it to the end of the yarn. "Now, draw up the yarn again," she called out to her husband. He heard her, and slowly drew it up. By-and-by he held the twine in his hand; the other end of the twine being still on the ground. Then Mrs. Singer fastened the twine to the rope, and called out:

"Now, if you can draw the rope up and fasten it to the top of the chimney, you will be safe." He heard her. People who were looking up at him through opera-glasses saw him smile. They breathed freer, for now they could see how he might be able to get down again.

Finally the rope was at the top. "God be praised," shouted everybody. "God be praised, that noble man is almost safe now!" His wife said, "Yes, God be praised. He will answer prayer. He has answered mine. He it was who showed me how to rescue my husband." Then she buried her face in her hands.

The question now is, "Is Mr. Singer so weak that he has not strength enough to let himself down?" His wife bows in prayer, saying, "Now, I can do no more, Heavenly Father; but I pray to thee to save him. Do save my husband, for Jesus' sake." The people were moved to tears. She arose calmly, took a seat, and did not even look up to see how her husband was getting along. She looked as if perfectly sure that her prayer was answered.

All at once the people shouted at the top of their voices, "He is safe! He is safe!" Ella and Willie ran up to their father, and he kissed them many times. He was weeping, and his heart was feeling too deeply for him to speak. He could only weep and smile. God had saved him. All hearts were happy.

The next day was Thanksgiving day. The people sent many little presents to Mr. Singer and his family. In the evening Ella's mother called her up and said, "My child, do you know that the stocking which you knit was the means

of saving your father's life? You cried because I wanted you to work a little. Neither you nor I knew then what your work would eventually do. How glad I am that you obeyed me! I know you are very thankful for what you have done. I hope that you and all the girls and boys in this great world will always do willingly what their parents tell them. Such work may save the life of somebody whom they love."—Methodist.

GREED OF GOLD.

When Napoleon, about 1811, desired to build for the king of Rome, near Barriere de Passy, the shop of a poor cobbler, named Simon, stood in the way. Simon having learned what was going on, demanded twenty thousand francs for his tenement. The administrator hesitated a few days, and then decided to give it; but Simon, goaded by the love of gain, now asked forty thousand francs. This sum was more than two hundred times its value, and the demand was scouted. An attempt was made to change the frontage, but being found impossible, they went again to the cobbler, who had raised his price to sixty thousand francs. He was offered fifty thousand, but refused. The emperor would not give a franc more, and preferred to change his plan. The speculating son of St. Crispin then saw his mistake, and offered his property for fifty thousand francs, forty thousand, thirty thousand, coming down at last to ten thousand. The disasters of 1814 happened, and all thoughts of a palace for the king of Rome were abandoned. Some months after, Simon sold his shop for one hundred and fifty francs, and in a few days after the sale, was removed to the insane asylum; disappointment had driven him crazy.

"There was an old man," says an eastern parable, "who had an abundance of gold; the sound of it was pleasant to his ears, and his eye delighted in its brightness. By day he thought of gold, and his dreams were of gold by night. His hands were full of gold, and he rejoiced in the multitude of his chests; but he was faint from hunger, and his trembling limbs shivered beneath his rags. No kind hand ministered to him, nor cheerful voices made music in his house. And there came a child to him, and said: 'Father, I have found a secret. We are rich. You shall not be hungry and miserable any more. Gold will buy all things.' Then the old man was wroth, and said: 'Would you take from me my gold?'"

Many years since, a seafaring man called at an inn on the coast of Normandy, and asked for supper and a bed. The landlord and landlady were elderly people, and apparently poor. He entered into conversation with them, invited them to partake of his cheer—asked them many questions about themselves and their family, and particularly of a son who had gone to sea when a boy, and whom they had long given over as dead. The landlady showed him to his room, and when she quitted him, he put a purse of gold into her hand, and desired her to take care of it till the morning—pressed her affectionately by the hand, and bade her good night. She returned to her husband and showed him the gold. For its sake they agreed to murder the traveller in his sleep, which they accomplished, and buried the body. In the morning early, came two or three relations, and asked in a joyful tone for the traveller who had arrived the night before. The old people seemed greatly confused, but said that he had risen very early and gone away. "Impossible!" said the relation. "It is your own son, who is lately returned to France, and is come to make happy the evening of your days, and he resolved to lodge with you one night as a stranger, that he might see you unknown, and judge of your conduct toward wayfarers."

Language would be incompetent to describe the horror of the murderers, when they found they had dyed their hands in the blood of their long-lost child. They confessed their crime, the body was found, and the wretched murderers expiated their offence by being broken alive upon the wheel.

A London shipping merchant, on a beautiful May morning of 1862, was found dead in his chamber, with so horrible an expression on his countenance, that the persons who first entered the apartment instinctively turned away their faces in uncontrollable terror. Death had given him but a minute's notice, but it was a minute of sane consciousness that he was leaving four millions of dollars; that he would instantly stand before his Maker, to give an account of his stewardship; and throughout a long life he had made it his boast and a consistent practice: "I never bestow a penny in charity."

Strive, reader, against the "greed of gold." It is a merciless tyrant, and in the end not only kills the body, but destroys the soul.—Hall's Journal.

MEANING IN NAMES.

Dr. Schaff, in one of his Notes, in the first volume of Lange's Commentary, shows how deep a meaning may often lie hid in names, which only a sympathizing heart, quickening the insight, is likely to discover.

Dr. Wordsworth, following the ancient fathers and older Protestant commentators, sees a providential and prophetic adaptation of the names of

Scripture localities generally, and of *Gethsemane*, in particular, to the events which occurred there. In this oil-press, in which the olives were crushed and bruised, Christ was bruised for our sins, that oil might flow from his wounds to heal our souls. "There he trod the winepress of his Father's wrath, and trod it alone."

In like manner, Wordsworth allegorizes on *Bethlehem*, the house of bread, where the Bread of life was born; *Nazareth*, where he grew up as a branch; *Bethsaida*, or the house of fishing, where he called the apostles; *Capernaum*, the house of consolation, where he dwelt; *Bethany*, the place of palm-dosses, which speaks of the palms and hosannas of his triumphal entry into Jerusalem; *Bethpage*, the house of figs, which is a memento of the withering of the barren fig-tree; the *Mount of Olives*, whence Christ ascended to heaven, to hold forth the olive-branch of peace between God and man.

Mr. JOHNSON'S OLD HOME.—A correspondent of the Cincinnati Commercial has been to Greenville, Tenn., and visited the house of Andrew Johnson there. It is a plain, two-story brick, with a one-story and basement L, having in all, six square rooms, and the cook-rooms below. The house has been used as a hospital and headquarters for both armies. Cavalrymen have used it, and abused it, by leading horses in at the front hall entrance, thence, through the house, to the rear. The library has been pulled, and finally stacked up in a chaotic heap in one corner of an unfinished upper-story room. The lot on which this dwelling stands is large, extending back to a clear, cool spring, which gushes forth from the contiguous lime stone ledge. After visiting the visitors proceeded to the celebrated tailor-shop, a few squares to the east, and situated on the brink of a small mountain streamlet. This is a little frame house, gable end toward the street, twelve feet by fifteen, and standing alone. On a sign-board over the door, (which is in the centre, flanked by two small windows), are the simple words,

A. JOHNSON,

TAILOR.

It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.—Bacon.

A field of wheat buried under an avalanche for twenty-five years proceeded on its growth, etc., as soon as the snow had melted.

A Cough, Cold, or Sore Throat, Requires IMMEDIATE ATTENTION AND SHOULD BE CHECKED. IF ALLOWED TO CONTINUE, Irritation of the Lungs, a Permanent Throat Affection, or an Incurable Lung Disease IS OFTEN THE RESULT.

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It is occasionally said of it, by a wise one, (over wise perhaps) that "it cures too many diseases," it promises too much." Now we do not come before you to tell you what it can do, simply, but to give you a part of the history of the remedy from the time to time of what it has done. In cholera it has been eminently successful, curing hundreds of the severest cases. It has been used in cases of cholera in a single instance when it was used according to directions in the earlier stages of the disease.

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We continue to prepare our PAIN KILLER from the best and purest materials, and with a care that insures the most perfect uniformity in the medicine. The reputation of the PAIN KILLER has suffered more or less from numerous counterfeits and imitations, which have been caused, in many cases, by the well calculated to deceive; promising to cure the diseases for which the PAIN KILLER is intended; while they contain few if any properties in common with it, and are generally entirely worthless. These become so numerous that, in 1854, to protect the public and ourselves, we went to a heavy expense in procuring fully equipped parties for the purpose of ascertaining at the same time the shape of our bottles, from octagon, to flat panel, with "Davis' Vegetable Pain Killer" blown in each bottle, and the name of the city, and a finely engraved likeness of Perry Davis, the inventor of the medicine; on the other side of each is our note of hand, as finely engraved, to counterfeits which is to be destroyed by the laws of the United States.

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WORLD-RENOVED PREPARATIONS

Luther did not enter upon life with the desire or intention of becoming a reformer. By nature he was conservative and clung to old opinions with peculiar tenacity. He was only emancipated from them by violent internal storms.

Luther from a boy was religiously inclined. The great question of all time pressed upon his mind with amazing force. "What shall it profit a man if he shall gain the whole world and lose his own soul?" To solve this question of questions, he did what religious men for thousands of years had done; he entered a monastery. It was believed to be peculiarly fitted for the attainment of the exalted ends he had in view. Within the quiet shades of that venerable and consecrated retreat, surrounded by books, hallowed associations and holy men, where no tumult of the noisy world could disturb repose and study, he would meditate on the great mystery of existence. He entered the Augustinian Monastery. But the penance, the asceticism, singing in the choir and meditation in the cell, did not satisfy him or give him the repose. His agonies and doubts remained. He could mortify his body but that did not satisfy his soul. At last, profoundly impressed with the utter vanity of mortal goodness, he providentially, like St. Augustine of old, finds light in the sacred scriptures. He discovers what Paul declares to be the true grounds of justification, and is filled with holy transports and lofty resolutions. He renounces his studies and labors, for he is satisfied that the end he seeks is a gift, not to be bought. He becomes Professor of Theology in the new University, dwells on the great idea so new to him and his age, kindles in view of its vast applications. It might do for others what it had done for him. It might convert thousands. It might revolutionize the Papal world.

It happened about this time that the Pope was in great want of money, two hundred millions of dollars. So he sent out his agent to sell indulgences for sin of which he had a large stock, and which had been accumulating in monastic warehouses during the middle ages.

Luther was indignant. His whole soul was roused. He saw with his clear head that it was at war with all that was vital in the fundamental principles of Christianity. His protest against the system of penance and self-expiation was the first great step in the reformation. This great idea was the foundation and substance of the ninety-five propositions which he affixed to the gate of Wittenberg University. This kindled the devastating fire which swept over Germany and almost reached the Papal throne. It made a sensation such as only new ideas can make. The students, professors, and people of Wittenberg were electrified. The new invention of printing scattered the new doctrines into every hamlet. The people could not but see that deliverance from papal imposture was at hand. The whole fabric of society was shaken. The people of Germany said one to another "Why if these views of Luther are true, all our penances, and offerings, and sacrifices are worse than wasted. They are an insult to the God of Heaven, and we are Pagans."

It was necessary to silence Luther. It was time for the Pope to be alarmed. These ninety-five propositions were the basis of a movement which gave frightful indications of an awful contest. The Pope sent of his most learned men to argue with Luther and confute him. But Luther was not the man to be silenced. He challenged the whole Church. The more the question was discussed, the brighter the truth shone. In his Leipzig controversy with Eck, the whole authority of the Catholic Church was cited against his doctrines. An inspiration of genius seized him. He denied the authority of the Pope's Councils and Universities, and appealed to the scriptures as the only and ultimate standard. This developed the second idea of the reformation—the supreme authority of the Bible in all matters of religious faith.

"But who," said the Romanist, "shall interpret the Scripture? Only the church and the clergy. It requires learning and wisdom to reconcile so many contradictions." But Luther said "no," let there be private judgment. Thus was born the third great idea of the Reformation: that every man has a right to interpret the Scripture for himself. This gave to the reformation its enthusiasm. This has been the parent of civil liberty and caused all those revolutions which have resulted in the establishment of the right of man. It is this that has given Luther immortality. In the battles to which he is now called, we recognize not so much the theologian and philosopher as the man of action. He toils on, fighting Popes, burning Bulls, fulminating anathemas, reducing monks, assailing all that was most venerable, encouraging the marriage of Priests and abolishing ceremonies and symbols. The Pope would kill him if he could catch him, but Luther is preserved and protected by a powerful Prince. He is summoned before the Diet of Worms, and there nobly illustrated the repose and majesty which reliance on truth can give in the hour of danger.

We will not follow him through the experiences of his declining years to his triumphant death, in the town in which he was born. When we remember his triumphs over the disadvantages of poverty, his extraordinary attainments, his unparalleled labors, his heroic courage, his serene faith; when we remember his translation of the Bible, the psalms, hymns and commentaries which he prepared, his controversial writings, theological lectures, eloquent sermons, vast correspondence and the general oversight of affairs he was obliged to maintain, we cannot but feel that no man ever rendered greater services to humanity or more richly deserves his transcendent fame.

DELAY NOT.—"You shall not surely die," is the old falsehood which the serpent has been whispering into the ears of mortals ever since he breathed it into the ear of our first mother. Instead of seeking to know a truth of such infinite concern to us, we seek to stifle the voice of conscience, that we may lis-

ten undisturbed to the pleasant song of our destroyer. How many are trusting to the last few hours of life for preparation for eternity! "God is so merciful," they say, "that he will listen to their earnest cry for mercy on a dying bed."

"I only want five minutes to call upon God before I die," was the remark of one who wished to enjoy the pleasures of this life unrestrained, and yet escape the just punishment of sin in the life to come. But when the hour of death did come, she turned her agonized gaze toward the minister who had been summoned, and the despairing cry "I am lost, I am lost!" wrung the hearts of all who listened.

Original. APPEAL FOR THE FREEDMEN'S MISSION.

WILL IT BE SUSTAINED? Our Freedmen's Mission will be sustained, if we find among the old and new friends of our Saviour, enough of them to bless the Mission with prayer, and to encourage it with generous offerings of United States' currency! "How beautiful," exclaimed a friend, "is the new issue of Treasury notes!" "How beautiful," said Isaiah and Paul, "are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" And yet we may largely increase the practical beauty of Treasury notes, and quicken the moral footsteps of the missionaries, by added charms, in the shape of beautiful gifts, from the friends of our Redeemer. DEAR READER, SHALL WE LAY THIS TO HEART? Who will furnish means to help our self-sacrificing missionaries to open the eyes of the emancipated to see Jesus? Who will help to open the ears of freedmen, so they may listen to the good news of saving grace? Who will send us their mite or muckle to cause the face and heart of the despised ones to smile in hope, and help God beautify some of the meek of the earth? See, brethren, see! Ethiopia stretches out her hands unto God! And in reply, our Lord has sent forth his missionary helpers; much good seed has already been sown among our colored brethren in Southern mission fields; many precious souls have been recovered from the bondage of sin, and won over to our blessed Redeemer. Parents and children have been instructed in common schools, and in the things of Christ, and now brethren, the trembling colored poor look to you in hope, and our way-worn, but not disheartened missionaries ask you for those beautiful gifts, which make the wheels run freely. Dear Christian friends, think how great things Jesus hath wrought for you, and then say, *How much shall I do for the "MISSIONS" this year?* Come now, beautify the columns of the *Advent Herald* right away! Yes, right away! for the wants of our Missions are urgent—time is short—behold the Judge standeth at the door, and what we do must be done quickly, as we march along to meet our Bridegroom! Come brethren! "be generous to a fault" but do not be faulty in not being generous! The Conference appointed me to make appeals to your Christian generosity, not forgetting to aim directly at your purses. Let this appeal stir up your pure minds by way of remembrance, "that is more blessed to give than to receive." Brethren of the ministry, churches of Christ, friends of Jesus and of the freedmen, little doers and big doers, one and all respond! send us a bumper! do the big thing! and so keep the cold out of your own heart, and help warm to come inside your neighbors' heart. In short, dear friends, we want your free-offerings to help us gather up the gleanings of the world-harvest for the glory of our coming Lord.

Please forward the amount you will give, by the year, quarter, month, week, or in proportion to your increase, to aid the "Freedmen's" and "Italian Missions," and address R. R. Knowles, Providence, R. I.

Original. SOME REFLECTIONS UPON THE SEVENTH DAY SABBATH.

A great deal is, and has been said about the ten Commandments, and they are said to be what was written on the two tables of stone given to Moses. In the margin it is "ten words," which of more than 100 in Exodus is the ten? The Catechism has culled out ten from the twenty-three in the twentieth chapter. If that was the Decalogue, the ten Commandments sure, and because the Sabbath is among them. It follows therefore that what "God himself wrote," must be of perpetual obligation upon us; and we are referred to the seventh day of creation, &c., and then are told that our Saviour "never abolished" the seventh day Sabbath, and therefore "we must keep the Commandments," the seventh day especially! Now, will some brother tell me where was the seventh day, creation's Sabbath, after the fiery flame was set to guard the way to, and of the tree of Life? Was it ever once enjoyed outside of Eden? Can you point to one of all the ancient worthies that ever kept a seventh-day Sabbath down to A. M. 2513? At that time, Exodus 12: 2, it is said, "This shall be unto you the beginning of months, the first month of the year." Was not the law then and there instituted a national ritual for their observance during their national existence? The law and the prophets were until John. Was there any intimation given to Abraham of a seventh-day Sabbath for him to observe? When the young man came to Jesus to ask "What good thing shall I do to inherit eternal life?" and was told to "keep the Commandments," he said "Which?" Matt. 19: 18. Our Saviour names six of the "Decalogue," but no seventh-day Sabbath. If it was so binding as some say it is, how could he fail to refer to it here, for he never was asked "Which?" so directly, and in view of "eternal life" too, where he could in as few words say, keep the seventh-day Sabbath; just say so, and that would have settled that question. But nowhere in all his teaching does he say keep the seventh-day.

Again, when the Great Defender of the gospel in all its parts was enforcing the Commandments in Romans 13: 9, he also names six. But after naming five he says "And

if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." How is it possible to crowd in the seventh day? See how plain: "If there be any other." Would he, could he, as the great preacher and expounder of the blessed gospel, omit anything needful for the Gentile Church to observe? No, never. Neither Paul nor Jesus could ever be so near the seventh-day Sabbath again.

Why not then say, "Keep the seventh day." None of our seventh-day brethren come half so near to omit saying, "Keep the Commandments."

But he says, "Jesus never abolished the Sabbath." I ask if Jesus himself ever abolished the Mosaic ritual? The ordinance of the Passover, which in Exodus 12: 14-17, is styled "an ordinance forever," or any one of the 23 Commandments in the 20th chapter? or any of the 31 in the 21st chapter, or the 27th in the 22d chapter? or the 26 in the 23d chapter? Did he ever abolish the offering of the scapegoat? In Lev. 16: 29, we read, "This shall be a statute forever unto you," and in the 34th verse, "And this shall be an everlasting statute unto you to make an atonement once a year." He "came not to destroy, but to fulfill." Paul has told us something about the abolishing, but says nowhere that our Lord retained or excepted the seventh day. "The law came by Moses but grace and truth came by Jesus Christ."

The seventh day, or creation's Sabbath was a thing of Eden. The curse excluded sinful mortals from its joy; outside of Eden there is no rest; all is toil, pain and care. But the rest or keeping of a Sabbath that Paul speaks of, "remainings," or is preserved, as our Eden for the Eden state; there is rest. All the joy that cluster around a holy Sabbath where all is peace and quiet, no dog to bark, or boys with loud clamor in the streets to annoy; no sin, no pain, no long procession following the hearse in mournful silence; no loud pealing of great bells from towering Rome, that calls the Papists to prayer at early dawn; no remembrance that fifty millions of martyred saints are crying, how long. No! where such things exist, there can be no Sabbath rest. No, we look for that rest that remains, that "cannot be shaken" or "removed," kept safe for the weary pilgrim when the labor and toil is over; to be enjoyed with the "Lord of the Sabbath day."

O, what a blessed Sabbath morning that will be! what a great church-meeting, camp-meeting, love-feast, class-meeting; the holy kiss, the loving embrace, the fraternal greeting of dearest friends! the enrapturing scenes when long parted friends that have loved, shall meet and find a "heavenly union." That is the rest; and let me dwell in immortal bloom, and in unfading youth with garments white, and forever see the glory of Eden restored. There let me ever dwell.

S. NORCROSS.
Evansville, Ind., Oct. 23, 1865.

Original. A LABORER IN THE FIELD AGAIN.

As many of the readers of the *Herald* are acquainted with our dear Bro. Eld. Geo. W. Barnham, it may be gratifying to them to learn that as he renewedly enters the field as an Evangelist, he seems to have a special union from on high—a fresh anointing for his work. His labors are characterized by earnestness, faithfulness, and a deep feeling for those to whom he ministers. And though some might have feared that by placing himself in a situation where he was particularly liable to be called upon to use carnal weapons, would detract from his ability to use skillfully the weapons of spiritual warfare, he engages again in his early chosen and much loved work with new zeal and increasing activity.

For the last three weeks those here who have been looking and longing for the great Shepherd to appear, have been fed by this under shepherd, and he has dispensed to us rich food from the sweet pastures of heavenly truth. Our hearts were stirred to their depths by his words of warning. Deep humility and penitence took possession of our souls, as Christ, the spotless Lamb of God, was dwelt upon as having become the man of sorrows and acquainted with grief for our transgressions. And blessed confidence and exultant joy were excited as he spoke of the precious promises of his return, for the glorification of all that believe. He had evidently drank deep from the fount of holy inspiration, as he gave utterance to words that seemed to burn in his own heart, and to go with melting power to the hearts of those who heard him. May the same power attend his labors wherever he goes; may open hearts and doors ever be found to receive him, and he be spared to labor in the blessed work of gathering sheaves for the heavenly garner, till the Lord of the harvest come, and the laborer's work be done.

SARAH A. COBURN.
Haverhill, Mass. Nov. 11, 1865.

ARE YOU TIRED.—Reader, I believe there are many persons who are weary and tired of everything in this life, and yet have nothing to cheer them in looking forward to the life to come. *Are you one?*

I believe there are many who are thoroughly unhappy in their own hearts, although they will not confess it—unhappy because they know they are not living as God would have them, unhappy because they know they are not fit to die. *Are you one?*

There is rest for the weary even in this world, if they will seek it. There is repose for the tired and heavy laden, if they will apply for it in the right quarter. There is real, solid, lasting happiness to be had on this side of the grave, if people will inquire for it where it is to be found.

Where is this rest? Where is this repose? Where is this happiness? *It is to be found in Christ.* It is given by him to all children of mankind who will confess their need, and humbly ask him to relieve them. It is enjoyed by all who hear Christ's voice and follow him. It is the privilege of all who believe on Jesus. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest." "We which have be-

lieved," says his servant Paul, "do enter into rest." Matt. xi. 28; Heb. iv. 3.

Reader, I invite you this day in my Master's name to come to Christ and be his disciple, if you want to be happy. Cease to seek happiness in the vain things of this world. Give up the pride, the self-will, the sinful stubbornness of your own ways. Come to Jesus as a humble sinner, and cast your soul on him, and then the rest I have spoken of SHALL BE YOUR OWN.—J. C. RYLE.

SCRIPTURE PRECEPTS CONCERNING MECKNESS.

Meekness is a lovely grace, and is reckoned by the apostle as one of the "fruits of the Spirit." Gal. 5: 22. In these days of pride, self-will, and arrogance, it is truly refreshing to recognize this Christ-like trait. Meekness is simply humility, resignation, submission to the Divine will, without murmuring or peevishness. It is a grace which will act an important part in fitting us to dwell with God. None of the ancient heathen philosophers, who are lauded for their excellencies, seemed to have understood, or recommended this virtue. Need we say that the one who selected the following for the *Review* has our thanks? It is from the pen of that excellent divine, Matthew Henry.

If we lay the word of God before us for our rule, and will be ruled by it, we shall find meekness and quietness as much our duty as our ornament. We are there told, as the will of God, that we must "seek meekness."

1. This command we have in Zeph. 2: 3, and it is especially directed to the meek. "Seek ye the Lord, all ye meek of the earth;" "seek meekness." Though they were meek, and were pronounced so by Him who searches the heart, yet they must seek meekness: which teaches us that those who have some degree of this grace, have still need of more, and must desire and endeavor to obtain more.

Paul was a man of great attainments in grace, and yet we find him "forgetting those things which were behind, and reaching forth to those that were before." Those who "took joyfully the spoiling of their goods," are yet told that they "have need of patience." Thus the meek of the earth (who, being on the earth, are in a state of infirmity and imperfection, of trial and temptation,) have still need of meekness; that is, they must learn to be yet more calm and composed, more steady, and even, and regular, in the government of their passions, and in the management of their whole conversation. They who have silenced all angry words, must learn to suppress the first risings and emotions of angry thoughts.

It is observable that when the meek of the earth are especially directed to seek meekness, when the day of the Lord's anger hastens on, when the times are bad, and desolating judgments are breaking in, then we have occasion for all the meekness we have, and all we can get, and all is little enough: meekness to bear the trial, and to bear our testimony in the trial. There is sometimes "an hour of temptation," a critical day, when the exercise of meekness is the work of the day; sometimes the children of men are more than ordinarily provoking, and then the children of God have more than common need of meekness. When God is justly angry, and men are unjustly angry, there is anger enough stirring, and then "blessed are the meek," who are careful to keep possession of their souls when they can keep possession of nothing else.

Now the way prescribed for the attainment of meekness, is to seek for it. Ask of God; pray for it: it is a fruit of the Spirit; it is given by the God of all grace; and to him we must go for it. It is a branch of that wisdom which he that lacketh must ask of God, and it shall be given him. The God we address is called "the God of patience and consolation," and he is the God of consolation, because the God of patience, and as such we must look to him when we come to him for grace to make us "like-minded," that is, meek and loving one toward another.

God's people are, and should be, a people that "covet the best gifts," and make their court to the best Giver, who "never said to the praying seed of Jacob, Seek in vain;" but has given us an assurance firm enough for us to build upon, and rich enough for us to encourage ourselves with.—"Seek and ye shall find." What would we more? Seek meekness, and ye shall find it. The promise annexed is very encouraging to the meek of the earth who seek meekness: "it may be ye shall be hid in the day of the Lord's anger." Though it be a promise with an "it may be," yet it ministers abundance of comfort; and the meek ones of the earth that hope in his mercy, and can venture their all upon an intimation of his good-will, shall find, to their comfort, that when God brings a flood upon the world of the ungodly, he has an ark for all his Noahs, his resting, quiet people, in which they shall be hid.

2. We must put on meekness. "Put on, therefore, (as the elect of God, holy and beloved)—meekness." It is one of the members of the new man which we must put on. Put it on as armor, to keep provocations from the heart, and defend the vitals. They who have tried it will say it is "armor of proof." When you are putting on "the whole armor of God," do not forget this. Put it on as attire, as your necessary clothing, which you cannot go without; look upon yourselves as ungirt, undrest, unblest without it. Put it on as a lively garment, by which you may be known to be the disciples of the meek and humble, and patient Jesus, and to belong to that peaceable family. Put it on as an ornament, as a robe and a diadem, by which you may be both beautified and dignified in the eyes of others. Put it on as the elect of God, holy and beloved, because you are so in profession; and that you may approve yourselves so in truth, be clothed with meekness as the elect of God, a chosen people, whom God hath set apart for himself from the rest of the world, as holy; study these graces, which put such a lustre upon holiness, and recommend it to those that are without, as beloved of God and beloved of men: for love's sake, put on meekness. What winning, persuasive rhetoric is

here! enough, one would think, to smooth the roughest soul, and to soften and sweeten the most obstinate heart! Meekness is a grace of the Spirit's working, a garment of his preparing, but we must put it on, we must lay our souls under the commanding power and influence of it. Put it on, not as a loose outer garment, to be put off in hot weather, but let it cleave to us, as a girdle cleaves to a man's loins; so put it on as to reckon ourselves naked to our shame without it.

3. We must follow after meekness. This precept we have in 1 Tim. 6: 11. Meekness is here put in opposition to those foolish and hurtful lusts that Timothy must flee from: "Thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." See what good company it is ranked with. Every Christian is in a sense a man of God, and those that belong to God are concerned to be, and do, so as to recommend themselves to him, and his religion to the world; therefore let the men of God follow after meekness. While others are ingenious and industrious enough in following after malice and revenge, projecting and prosecuting angry designs, be you wise and diligent to preserve the peace, both within doors and without. Following meekness speaks a sincere desire, and a serious endeavor to get the mastery of our passion, and to check, govern, and moderate all the motions of it. Follow meekness, that is, as much as in you lies, live peaceably with all men, endeavoring to keep the unity of the Spirit; we can but make one side in the dispute; if others will quarrel, let us be peaceable; if others will strike fire, let us be their fault; let us not be as tinder to it.

THE REFUGEE CHURCH.

The following interesting narrative of a Baptist church which fled from oppression at Fredericksburg, Va., to Washington, D. C., we find in the *Christian Secretary*:

At the outbreak of the rebellion, there was a colored Baptist church, at Fredericksburg, Va., consisting of nearly 750 members, all slaves with the exception of about one hundred. This church had purchased a house of worship, fitted it up in good taste at an expense of a little over four thousand dollars, from their own hard earnings by over-work, &c. According to the slave code of laws, a congregation of colored people could not assemble even for religious worship without a white man being present. Thus, they had a white man they called pastor, and a colored brother who preached to them, whom they called their speaker.

As one of the foundation principles of slavery is to rob the colored man, the white pastor took the salary, three hundred dollars; the preacher got nothing. When our army evacuated Fredericksburg, Aug. 30, 1862, many of the colored population left with them. Their owners were running them South to save them, so they were obliged to escape to our army and leave all behind. Among those who left was this church almost in a body; at least, over five hundred of them came off; including five out of six deacons, with their preacher, Bro. Walker, they struck for freedom. One of their number, a free brother, with his horse and cart, was very active in bringing to the river the goods and little ones of his brethren. As he came down with the last load just as the pontoon bridge was being taken up, one of the "chivalry" rode up to him, demanded "what he meant by running off his property?" drew his pistol, and shot him dead by the side of his cart. These five hundred members came to Washington and scattered through the city, finding employment where they could, creeping with their wives and little ones into any corner which afforded shelter, many being obliged to lie out on the naked earth. What they suffered, what privations they underwent the following winter, is only known to him whose watchful eye was over them. I wish many of your readers could sit as I have, and listen to the recital of their sufferings. I am sure many an eye would moisten, and if any one has voted against the Constitutional amendment, he would pray God to forgive him, and ask for an opportunity to retrieve the act.

As a church they clung together. The colored churches here were literally full; their houses of worship crowded. There appeared to be "no room" for them. They did not wish to unite with other churches, but to keep up their own organization, thinking the time might come when they could return to Fredericksburg. Dr. Samson, President of Columbian College, in his visits to Fredericksburg, had occasionally preached for this colored church. They sought him and asked his advice. Two years ago this present fall, he called a council for them at the 13th Street Baptist church, (now Dr. Gillette's.) After hearing their condition and what they desired, it was resolved to organize them into a church here, and at their request ordain Bro. Walker to be their pastor. The council listened with deep interest to Bro. W.'s Christian experience and call to the ministry, and resolved to ordain him. It was one of the most interesting meetings of the kind I ever attended.

The next week the services took place, and they were ushered forth a church. Where were they to meet for worship? Out of their scanty earnings they purchased an old building not worth \$50, for which they paid \$300, and fitted it up at an expense of \$400 more, all of which they have paid themselves. The question has been asked them, why have you done all this if you hope to return? "Be cause we love the Lord Jesus, and wish to worship him," they said. They have added to their number thirty by experience, (for they could not bring letters,) and about the same number by profession, during the two years they have been organized. Dr. Samson speaks in high terms of Bro. Walker, their pastor, as a worthy man and Christian brother. There will always be in every church those who denominate leading members, or prominent men. This colored church has one whom I cannot forbear introducing to your readers. I know his history will be interesting to many.

Deacon Frazier, dear readers, stands before you, a pure African, sixty-five years old,

very black, a countenance strongly marked as an humble Christian. I called on the deacon a few evenings since, and as I sat before him, I could but feel I was learning of one far above me in the divine life. Let him tell his own story. "I was born and raised a slave. When a young man, I was sold to an Episcopal minister, who for many years hired me out to a Mr. C., cashier of one of the Banks at Fredericksburg. He was kind to me all the time I worked for him. In 1850, Mr. C. said to me one day, 'Deacon, if your owner will sell you, you may purchase yourself, and I will assist you.' O, here light from heaven shone into my soul now. The bargain was made. I was to pay five hundred dollars for myself at fifty years of age. Mr. C. gave his note and insured my life. He had paid my owner over two thousand dollars for my labor. Mr. C. rented me all the ground I wanted for a garden, (as that was my business and cultivating flowers,) and told me 'to start life for myself.' Here I must leave the deacon's history."

The Advent Herald.

TUESDAY, NOVEMBER 21, 1865.

JOSIAH LITCH, EDITOR.

CONFERENCE ESSAY.

The subject assigned us for a Conference Essay, was "The Resurrections, their nature, order, peculiarities, and results." As the subject was delivered extemporaneously, we can only give its substance in the *Herald*, without pretending to verbal accuracy.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29.

TWO FORMS OF DEATH.

The Bible always speaks of two forms of death as pertaining to man, moral and physical. Speaking of the widow who liveth in pleasure, Paul says she is *dead* while she liveth.—1 Tim. 5: 6. This is *moral* or *spiritual* death, a separation from God. Again, "You hath he quickened who were dead in trespasses and sins."—Eph. 2: 1. Once more, "Having the understanding darkened, being alienated from the life of God, &c."—Eph. 4: 18. "When we were dead in sins, hath quickened us together with Christ."—Eph. 2: 5.

When did this moral or spiritual death, or alienation "from the life of God," come on mankind? When man sinned and the Holy Spirit withdrew from him. In other words, in the day he eat of the "fruit of that forbidden tree" in the garden of Eden. That was the first effect of sin. Physical death, with an innumerable train of ills, not named in the original penalty of the divine law, came as the consequence of the loss of spiritual life. Man was left with a natural soul to animate the body, and a natural but depraved spirit, to give him understanding of the things of this world. But this natural man cannot understand or know the things of God, they are foolishness to him. All the knowledge we now have of divine things, is by revelation of God, by his spirit acting on us. "This is the true light which lighteth every man that cometh into the world." When man fled to hide himself from God, and sought covering from fig leaves, he was evidently *spiritually dead*. The sentence which followed uttered affected the body: "Dust thou art and unto dust thou shalt return."

Man in the beginning possessed a two-fold life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives," (*nishmat chajim*.) This plural form of the Hebrew indicates a plurality of life, and hence a plurality of death has ensued to man as the fruit of disobedience. The life of the body is the *psyche* or natural soul. The life of the spirit or spiritual life, is the *zoe* of God. "From this *zoe* of God every sinner is alienated, and hence is dead in trespasses and sins."

Psyche, rendered both soul and life, is always used to express the natural or animal life. *Zoe*, is always used to designate the divine life in man, and the fact of living; but never to designate the animal life element. These distinctions are all-important in considering this subject, for the reason that non-resurrectionists lay so much stress on such texts as these: "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 12. From this it is argued that the sinner will have no future existence. But the text makes no reference to a future existence. It is in the present tense "hath life" "hath not life," and is a correct rendering of the Greek. If it means non-existence at all, it means present non-existence. We make a point here from which we are not to be moved. Apply the most rigid grammatical rules and we will abide their decision. The text simply affirms that he that hath the Son hath *zoe*, the life of God. He that hath not the Son of God hath not *zoe*, the life of God: that is he is dead in trespasses and sins.

Again, he that believeth on the Son hath *zoe* (life) everlasting; and he that believeth not the Son shall not see *zoe*, but the wrath of God abideth on him."—John 3.

Neither of these passages say or mean that the unbeliever has not *psyche*, or soul, for he has as long as he breathes. When he ceases to breathe, the *psyche* departs from the body to live in a separate form in connection with the spirit constituting the "inward man." But they do mean that he neither has or will have union with Christ while he continues an unbeliever. Christ is the fountain of the *zoe*. "In him was *zoe*, (life) and the *zoe* is the light of men."—John 1: 14. And this is the record that God hath given unto us, eternal life (*zoen aionion*), and this *zoe* is in his Son."—1 John 5: 11. *Zoen aionion* does not signify conscious existence merely, but union with God forever. The believer possesses the union now and it will be eternally perpetuated. The spiritual natures is quickened by it, the body will be in the resurrection. Adam possessed that same union, but lost it by rebellion. Christ restores it

on the condition of faith in him, and it can be obtained from no other source and by no other means, by any adult who has come to years and a state of accountability. Every infant has it unconditionally till forfeited by unbelief and rebellion.

It is urged that eternal life is a future bestowment to be gained at the resurrection. Granted: for to them who "by patient continuance in well doing seek for glory, honor, and incorruptibility, eternal life," will be awarded at the appearing of Christ. And again, "These shall go away into everlasting punishment; but the righteous into life eternal." All this is true, and yet it is also true that "he that believeth in the Son of God hath (in the present tense) eternal life." Salvation is to be received at the appearing of Christ. But we also have salvation now. Salvation is both present and future; so also is eternal life. We have the rudiments of both salvation and eternal life here; we shall find their full development there.

The language of the Bible in reference to the present possession of eternal life, is as explicit as it is in reference to the bestowment of eternal life at the appearing of Christ. And both classes of texts are alike true. Why should I profess to hold to the Bible and deny one class and hold to the other.

Seeing then, that all men possess a natural soul which is the animal life-element, and that the word *die* does not, as used by our Saviour, imply extinction of that soul, but a separation from the body and its development in a new form and with greater energy, the doctrine of the resurrection of all that are in the graves, each in his own order, stands confirmed and immovable.

Did I believe death was a cessation or extinction of the soul, I should be compelled as an honest man to admit the doctrine, not only of the non-resurrection of the wicked, but of the righteous also; and thus take the side of the Sadducees, rather than stand with Paul and say, in view of their faith in the resurrection of both just and unjust, and the existence of both angels and spirits, "I am a Pharisee." But now holding to the faith of the Pharisees that there are both angels and spirits, I believe also in the resurrection of all the dead, because the mouth of the Lord has spoken it.

THE RESULTS.

The results of the resurrection will be a future existence of the man, consisting of soul, body, and spirit. Without a resurrection the man is gone. Even admitting the separate existence of the soul to all eternity, the man that was, consisting of a corporeal as well as spiritual nature, has ceased to be. The future as well as the present of the saints of God relates to the earth. God's promises are to them of an eternal inheritance on earth. But without a resurrection of the body there can be no such inheritance received or enjoyed. What part can a disembodied spirit have in a physical inheritance like this globe?

The resurrection of the saints will fit them for fullness of enjoyment and service. The promises of reward to the saints, is always connected with the coming of Christ at the day of judgment and the resurrection of the just. "You shall be recompensed at the resurrection of the just." "A crown of righteousness which the Lord the righteous Judge shall give me in that day; and not to me only, but to all those also who love his appearing." "Thy wrath is come, and the time of the dead that they should be judged, and that thou should'st give reward to thy servants the prophets, and to the saints and them that fear thy name small and great, and shouldst destroy them that destroy the earth." "They lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished; this is the first resurrection." While, therefore the righteous are "blessed" and "comforted" in the intermediate state, it is not a state or time of reward; these will come in the resurrection.

So also with the wicked. It is at the resurrection they are to come forth to "shame and everlasting contempt," or to the "resurrection of damnation." "We must all appear before the judgment seat of Christ, that every one may receive in body the things he hath done whether good or bad."—2 Cor. 5: 10. In quoting the foregoing I have left out the supplied or italicized words, as unnecessary to the sense; and reading it thus, it clearly teaches the resurrection of those who have done evil to receive their retribution in body.

Like the Apostle Paul, then, we should earnestly labor, if by any means we may attain unto the resurrection (*ex-anastasis*) out from among the dead, or "have part in the first resurrection, for on such the second death has no power."

PRAYERS REQUESTED.

A father writes: My only son has been dangerously sick between four and five weeks with typhoid fever. Let all the brethren and sisters join with me in prayer, to our heavenly Father, for his restoration to health, if consistent with his holy will."

subject and bring the claims of the *Herald* before all their congregations, both publicly and privately? They will do both to themselves and the cause great good by doing so.

Let us have a grand rally for the *Herald*, and double its list for 1866.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

This is an unusual theme, and one on which the great body of the Christian world is in the dark. Commencing with the next volume, we propose to give a series of articles on the subjects indicated, embracing the Scriptural and historical aspects of the subjects. All who wish the entire series should send in their subscriptions before or by New Year's day. We believe that the series will embody a large amount of information which at the present age is greatly needed, and which will clear up many obscure portions of Scripture, as well as bring to light that dark and mysterious future so much dreaded by the great mass of mortals.

Let all our subscribers call the attention of their friends to this subject, and get as many subscribers as they can.

EBENEZER DUDLEY.

We learn from Eld. S. Chapman, that Bro. Ebenezer Dudley, of Wallingford, Conn., departed this life in great peace, on the 1st of August, 1864, aged 53. He embraced the Advent faith in 1842, and immediately subscribed for this paper, then the *Signs of the Times*, which he continued to receive till the time of his death. He rejoiced in the blessed hope of seeing the King in his beauty, and beholding the land which to the prophets was very far off, but which to us is near at hand. He rests from his labors, awaiting the trump of God to call the ransomed home to Zion.

CORRECTION.—The Report of the Annual Meeting of the American Millennial Association appearing in last week's *Herald*, should have been dated Nov. 3d, instead of Oct. 3d. This mistake arising through the hurry of preparation.

News of the Week.

MEXICO.

Mexican affairs seem to be in a very unsettled state. Notwithstanding Maximilian's late proclamation that the war was at an end, the liberals are besieging Matamoros, and receiving reinforcements, and stand a fair chance of success.

Gen. Logan has been appointed by the U. S. Government, Minister to the Republic of Mexico. He is a strong believer in and advocate of the Monroe doctrine, that no foreign government ought to be allowed to establish a monarchy on this continent. A few days before his appointment he is reported as having made the following remarks in a public speech:

"So far as I am concerned, I believe that Maximilian in holding Mexico to-day is part and parcel of the rebellion against this government. (Cheers.) * * That was a part of the rebellion; it is a part of it to-day, and the government has only to say to Maximilian: 'Sir, you must pack up your duds and travel.' (Laughter, ending in another tremendous outburst of cheering.) The government has not suppressed the rebellion until it does this. (That's so.) I, for one, don't propose to give that State to Maximilian; I, for one, am in favor of our government saying to him: 'You were induced by this rebellion to take possession of that country, and to attempt to establish yourself there; I will not permit you to stay there; you must get out of that country, and leave it to its people.' (Cheers.)

The New Orleans *Times* of the 5th says, in relation to rumors of naval and military preparations, etc., "We have information that we are not at liberty to disclose, giving positive corroboration to these rumors. We hesitate not to predict that unless the French troops are removed from Mexico before Christmas, there will be active intervention on behalf of the Liberals and the traditional policy of the United States be vindicated."

There would be nothing strange if our government adopts decided measures favoring the Liberal cause if we have a war with Mexico, which means France.

JAMAICA.—The recent rebellion in the Island of JAMAICA has been crushed, and court martials are now busily engaged in trying and executing the insurgents. The latest news is that 1050 have been convicted and hung, and that probably before it is over, 10,000 will pay the penalty of rebellion by hanging.

EX-PRESIDENT PIERCE is dangerously sick with chronic diarrhea. He was more comfortable Monday morning.

Numerous highway robberies and murders are of daily occurrence all over the country, and even on the great public thoroughfares of our large cities. In this city scarcely a night passes without a robbery or murder.

A dispatch from Nashville, Tenn., Nov. 18th, says, "Robberies and murders still continue in this city and vicinity. Four men and one woman were killed near the Chattanooga depot last night."

New York, Nov. 18. Rio Janeiro correspondence states that the Emperor of Brazil is urging a vigorous prosecution of the war. The allies are very sanguine that Lupez, the President of Paraguay, must soon succumb.

On the occurrence of such an event their intention is to compel arrangements for a liberal navigation of the interior waters, which will create a heavy demand for American steamers.

SECRETARY McCULLOCH AND HIS POLICY.—The correspondent of the *Springfield Republican* says:

"McCulloch in politics is Johnsonian. He means to do his best against the speculators,

but they will beat him in Congress—see if they don't. There is not a public sentiment on this subject that will hold a representative to account if he plays into the hands of speculators, so long as he acts with the party on other questions. Prices ought to come down. If Congress will give McCulloch the legislation he asks, he will put gold at 120 by next June, and prices will gradually fall fifty per cent. Give him his way and he will give us specie payments by 1867, and without a crash. The wages of the workmen at the navy yards have been reduced by order of the department. Wages are gradually growing lower. Then how can the laborer live? Prices must also come down. McCulloch will ask Congress for power to put a new loan in the market—a six per cent. currency loan—for the sole purpose of retiring a part of the legal tender notes in circulation. When he has taken fifty millions of the legal tender notes, prices will begin to shrink, and men who make immense fortunes by buying up beef, pork, flour, etc., etc., will begin to tremble. It is time they should, and that the New York style of piety that exalts gambling into a Christian virtue was overthrown."

FOREIGN NEWS.

The Queen of Spain, has given one million of reals, for the relief of cholera stricken patients in her dominion.

The Emperor and Empress of France, and Prince Imperial, for the same purpose, have given 50,000 francs. An official report states the deaths by cholera in Turkey this year to be 11,000.

At the recent election in Italy, the Catholic party in a house of over 400, have secured only about 10 members. It is asserted by leading European *Journals*, that Napoleon intends to withdraw his troops from Mexico by installments, and that all will be withdrawn by August 1866.

WAR DECLARED AGAINST SPAIN.—The difficulties between the Republic of Chili and Spain, which for a considerable time have worn a threatening aspect, have at last culminated in a positive refusal by the former of the demands of the latter, and a declaration of war. These demands grew out of the late hostilities between Spain and Peru, during the continuance of which supplies were refused the Spanish war vessels in Chilean ports. For the losses and inconveniences thus suffered, the Spanish government demanded indemnity of Chili, and authorized Admiral Pareja, commander of its naval squadron in the Pacific, to act, if necessary, in the double capacity of minister and warrior—to negotiate for reparation, and, if not successful in that manner, to seek it at the sword's point and cannon's mouth. The civil portion of his mission was a complete failure, owing to the peremptory and indignant refusal of the Chilean government to accede to his demands, which were made in an insulting and threatening manner, and, therefore, on the 24th of September, he assumed the belligerent portion of his mission, and instituted a blockade of the coast of Chili. Immediately afterward the Chilean Congress declared war against Spain, authorized a loan of twenty millions of dollars, and granted the President unlimited power to raise troops and increase the navy. Up to the date of latest accounts no collisions between the hostile forces had occurred; but Admiral Pareja kept up his blockade, and threatened to bombard the city of Valparaiso, and the Chileans were arming. The Spanish squadron, however, is entirely unequal to an efficient blockade, and even from Valparaiso two well-armed Chilean war vessels, on an undivided expedition, succeeded in getting through it. The foreign Ministers had held meetings, and protested against the action of Pareja.

THE NEW MINISTRY.—The *Times* accepts the re-constructed cabinet as a necessity. It acknowledges that Earl Russell has some genius and a good deal of political experience, but regrets that it should be necessary to recur to a politician more than seventy years old. The *Times* would rather have another premier; but it is content to admit for the time that Russell is inevitable. The premier should be chosen from the Commons, especially when so many have been peers. The *Times* cannot look upon the arrangement as long-lived. The State wants new blood.

The *Star* says: We are about to have a cabinet, the leading member of which is pledged, by precedent and the one great purpose of his whole life, to reform.

The *Advertiser* thinks Russell's ministry may be suffered to exist, and that will be all, until the meeting of Parliament.

The *Daily News*, in a friendly article, points out the difficulties of the position, and says if the ministry is once more to lay claim to a definite policy, the cabinet must speak with the sense of having the support of the country, and it is impossible to do this effectually, unless a preponderance of ministerial influence lies in the representative chamber. Notwithstanding difficult and delicate position, the position of the government in the House of Commons is far too unsatisfactory to afford their consideration being definitely postponed.

BURIAL OF LORD PALMERSTON.—Palmerston was buried in state at Westminster Abbey on the 27th ult. The Queen and Cabinet were present, and Parliament and the diplomatic body were largely represented. Immense crowds thronged the streets through which the funeral procession passed. Business was partially suspended in most parts of the country. The proceedings passed off satisfactorily.

FRANKFORT.—The Senate had addressed an identical note to the great German Powers, energetically rejecting the demands made upon it. The note of the Senate cites the Federal Constitution, which allows no member of the German Confederation arbitrary intervention against the sovereign rights of other German States.

EVACUATION OF ROME.—The correspondence of the *Pall Mall Gazette* states that the

Count de Sartiges had informed the Pope that the evacuation by the French troops would commence on the 1st of November. The Count de Sartiges in his interview with the Pope announced that the Italian Government would renew negotiations with the Holy See as soon as the elections were completed.

ELECTION.—In the new Italian House of Deputies the parties will stand as follows: Moderates, 286; Constitutional Left (Liberals) 101; Clerical Right, 9; doubtful, 46.

Correspondence.

MARLBORO'.

Dear Bro. Litch:—As you may desire to know the result of my expedition to Marlboro', Mass., I will give you a brief account of it. Marlboro', is an old manufacturing town, situated about seven miles east of this place, on a branch railroad connecting with the Boston and Worcester at Framingham, twelve miles from Westboro'. The population of the entire town is about 8000. The moral and religious condition of the place I judge is rather below the average of New England towns.

The orthodox denominations represented there are the Congregational, Methodist, and Baptist. Beside these the Catholics have a large church, and a proportionate number who do homage and penance at her shrines. The Universalists are erecting a new place of worship, and their doctrines have a strong hold on the community.

In the West Parish the Unitarians are largely in the ascendancy. The Spiritualists also have public and private meetings, and command quite a hearing. How many more forms of evil are flourishing, I could not from the shortness of my stay ascertain, but no doubt when a soil becomes so vile and corrupt, it is capable of producing every species of iniquity, and it is morally certain, that surrounded by such influences, Christians will either become dreadfully dwarfed and contaminated, or developed into the full measure of the stature of the fullness of Christ. It will require fish that have life in them to swim against such a current.

On Friday, the 10th inst., I went there with a number of our tracts and books, secured the Town Hall, and published my meeting for Sabbath evening. I also wrote notices and left them in the hands of a brother to hand to the different clergymen to read to their congregations on the Sabbath. I was informed, however, the Methodist clergyman was the only one who read it. The subject announced was "Christ's Second Coming, with a review of Spiritualism."

I spent Friday and a part of Saturday, distributing tracts from house to house, and in the public buildings, and designed going over the whole Borough but my strength failed me. I called on the Editor of the *Marlboro' Mirror*, (a neat little sheet just started), found him somewhat familiar with our faith, and taking the *Herald* as an exchange. He is a member of the Congregational church, and still holds to the temporal Millennium theory of the world's conversion. I gave him Pearson's tract, "Christ's coming Pre-millennial," and Orrock's "Jerusalem in Gloom and Glory," with the request that he would read them carefully. I take him to be an honest man, and if so, I can scarcely conceive how he can resist the force of the truth set forth in those works.

When the hour of the meeting arrived Sabbath evening, we had a very respectable audience to preach to, numbering between two and three hundred. We showed from the Scriptures that that same Jesus who was taken up into heaven, must return in like manner as he went away. Having a number of Universalists present who claim that Christ came at the destruction of Jerusalem, we showed that God's authorized method of interpreting the Scriptures (which is the literal one) proved Christ's coming still future. Isaiah foretold the birth of Jesus of a pure virgin, and the New Testament affirms that it was literally fulfilled. Micah spoke of the place of his birth, and Matthew informed us that occurred precisely as predicted. And hence when the Scriptures declare that Christ will appear the second time, and that he will be revealed in flaming fire, taking vengeance on the enemies of God, we can but expect a literal realization of the event. Further, that the language of Christ in Matt. 24, was not exclusively in answer to the question "When shall these things be?" but also in reply to the questions "What shall be the sign of thy coming, and of the end of the world?" "For as the lightning cometh out of the east" &c., so shall also the coming of the Son of man.—And they shall see the Son of man.—not Titus coming to overthrow Jerusalem—"coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, to gather his elect," &c. And finally that Christ's Second Advent is presented in the Scriptures as a motive to repentance to sinners, and an object of joyous hope to the people of God. "Looking for that blessed hope," certainly not the destruction of Jerusalem, or the coming of Titus for that purpose, but "The glorious appearing of our great God and Saviour Jesus Christ."

We next alluded to the characteristics of the progress of time and the proximity of the day of God, and among the number the latter-day revival of ancient necromancy under the modern name of "Spiritualism." On this point we labored to prove that this was not a hoax or pretence, as some have attempted to show, but a fearful and living reality.

The most conspicuous advocates and abettors of Spiritualism, are bold to affirm that "the doctrines of the oracles and soothsaying and witchcraft of the past ages were kindred to these manifestations." The publisher of the *Spiritual Telegraph*, in speaking of the Witch of Endor, said, "Call her witch or what you will, she was a medium for the spirits."

With such God solemnly forbid the Israelites associating, because they had familiar spirits. In first Kings, 22d chapter,

we are informed that Ahab's false prophets were not only inspired, but inspired by a "lying spirit."

And St. Paul tells us that in the last days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. This is Paul's definition of Spiritualism. Their doctrines are the doctrines of devils, and those who adhere to, and teach them, are seduced by "seducing spirits." And they teach "lies in hypocrisy," as Paul said they would. For the essence of their teachings on the Scriptures are that it is "incorrect," "fictitious," horrible, &c., and yet when put under oath, or adjured in the name of the Lord, acknowledge that it is inspired, and a revelation of God's will to man. At this juncture of the meeting, there was considerable flutter among the astrologers. And several arose to propound questions, but we soon restored order by telling them that if they wanted to discuss the subject thoroughly I would produce them a champion.

At the close of the discourse, the sheriff of the town, who is a Universalist I presume, arose and requested for the benefit of the audience and for personal information, an explanation of Matt. 16: 27-28. I read in connection the parallel texts in Mark and Luke, and the Saviour's explanation of it. That it was simply a miniature description of the future coming and reign of Christ. He thanked me for the explanation, and said no more.

The attention of the audience throughout was excellent, and I can but hope that good will result. There has never been any Advent preaching in the place.

Yours in hope, W. H. SWARTZ.

Westboro', Nov. 14, 1865.

LETTER FROM NEW ORLEANS.

Mr. Editor:—I have received orders to-day relieving me from duty in this city, and assigning me to duty at Thibodaux, which I am informed is about forty miles distant on a bayou. I have also learned it is a more desirable situation than here in respect to climate, and on other accounts. I shall experience a slight disadvantage in being more remote from postal facilities, &c., but I presume this will be more than counterbalanced by other considerations in my favor.

In fact, I can readily make a virtue of necessity, as my relations at this place, where I have served just four weeks, have not been of the most pleasant character. Some of these I shall refrain from explaining at present. One I will mention. The location of this hospital is in about the most unhealthy portion of this, the most unhealthy city of the United States. I thought when I first came here, that the climate had been misrepresented, the air seemed so balmy, the weather so pleasant. But when one comes to inspect the condition of the soil—a mere marsh; the condition of the streets—mere reservoirs of filth; and besides, the facts which come daily under his observation of the deleteriousness of these influences upon all strangers who come here, he is willing to subscribe to the doctrine, "What every body says may be true." I have had two attacks of sickness already since I came here, notwithstanding I have used the utmost precautions to avoid it. I have not been off duty a single day, but our duty is light, and takes but little time to perform ordinarily. And as there is considerable elasticity in my constitution, by the divine blessing, I soon rally.

I have attended a Baptist church since I came here, and participate usually in the social exercises. On last Sabbath morning the minister baptized two persons, one of whom was his own wife, just imported two weeks ago from New Jersey. There was considerable interest manifested upon the occasion. The sermon was upon the prejudices of the present day against revealed truth, against experimental religion, and against other sects by professors of religion. In the evening, at the social meeting, I improved the occasion by taking a portion of the morning sermon as a text—the prejudices against revealed truth that prevails—and showed how true it is even of professing Christians, manifesting itself in two ways. First, Christians at the present day seem to have shut their minds against the reception of God's word in toto. That is, they practically say it is unnecessary for them as private Christians to be versed in any but the most elementary truths of the Bible. They consent to admit it only in homoeopathic doses. Secondly, they have a special antipathy for certain truths of God's word. And unfortunately those truths are among the most vitally important of any contained in the whole *Cyclopaedia of Revelation*. Such, for instance, are those relating to the Kingdom of Christ.

Our Saviour has declared that "Every scribe instructed in the kingdom of heaven, is like unto a householder that bringeth forth out of his treasures things new and old." The remarks with which the passage is connected, indicates that the purport is: that the proper understanding of that subject throws light upon the Bible—is in a word the key to the Scriptures. Yet, what crude ideas prevail! And what antipathy to any investigation that militates against the received stereotyped notions, or to the promulgation of a consistent and correct theory. "Is this," I asked, "consistent with our character as professors of the religion of Jesus, who are to live by every word that proceedeth out of the mouth of God, who are sanctified by the truth?"

It is absurd to say these matters are foreign to our work, which is to do good and save souls. We are never capacitated to do real good till we are ourselves good. The great and glorious truths of the gospel must find a lodgment in our own hearts; must be incorporated with our personal experience; must influence us as motives to intelligent action, before we can act as teachers to others. God saves men through the truth, and only when we have thus received the truth and are saved and sanctified through the truth, can we act as laborers together with God, for the salvation of others. By this, the operation of truth upon our hearts, we become strong, healthy men and women in Christ, and from this moral standpoint, when we exhort men to be "reconciled to God," they cannot retort "Physician, heal thyself," but are bound to acknowledge the

our preaching and teaching is not founded in the wisdom of men, but in the power of God.

I regret that I shall not be able to follow up the subject with additional incursions into this inviting field of scriptural truth, but the Lord knows best, and I am satisfied that an impression was made in some minds, of a proper character.

I covet the privilege of this advocating these neglected, yet important themes, among those who only see men as trees walking. I feel how impregnable is our position on the subject of Jesus' coming and reign! And how important that those "who the truth can tell," should give the trumpet a certain sound, that men may prepare for the thrilling events connected with our Lord's return.

Yours, &c. J. T. L.

New Orleans, Nov. 1, 1865.

Obituary.

WALTER DAVIS.

Death, cruel death, could not be satisfied by taking one member of the family, but on the first day of November, 1865, Walter Davis of Magog, C. E., died of erysipelas, after an illness of four days, in the 70th year of his age, thus leaving these sorrowful children to drink again so soon of the bitter cup of deepened sorrow.

The deceased never made any profession of religion, but was friendly to Christianity, and it was said by those present with him in his last hours, that he committed his case to God in prayer, and expressed a willingness to depart, and felt as though he had obtained mercy of the Lord.

The funeral services were conducted by Elder E. Mitchell, of the Baptist denomination. The text was Job, 14: 10. "But man dieth," &c. 1. Man, in telling us of man, he referred us to Gen. 1: 26, what the object of his creation was, as also referred to in the 8th Psalm, i. e., to have universal empire or dominion. 2. His loss, as referred to in Heb. 2, and the place to be occupied by the second Adam. Thus in verse 9th we see Jesus, &c. 2. Man dieth, referring to man's temptation, man's sin, his fall, and as our federal head, all fell in him, and consequently all have died, and all will die. Enoch died, and Elijah died, and as proof, he referred to Rom. 5: 14. "Death reigned from Adam to Moses," and as Enoch lived between Adam and Moses, he must have died. But says the objector, Paul says Heb. 11: 5, "Enoch was translated that he should not see death." True, but Paul does not say he did not die. To illustrate: sometimes persons are struck with lightning and killed instantly, or die suddenly by the breaking of a blood vessel, so that it is said they did not know what hurt them. Others had a long, lingering disease, and saw death approaching, while Enoch like those who died suddenly, did not see death, though he died, and had a resurrection and was translated, he did not see death, for as he was a type of Christ, and as Christ died, so Enoch must have died.

Again, the objector says, Elijah did not die. But there is no proof of that, though he and Elisha travelled some way together, and Elisha saw him go up to heaven in a chariot, yet the truth is, he died and had a resurrection. For proof, we have the case of the two disciples on their way to Emmaus, and Christ appears after his death and resurrection, and they thought him to be a common traveller, so the probability is, that Elijah died, and had a resurrection, and that Elisha did not know it. Thus as our text says, "man dieth."

Again, says my opponent, does not the Apostle tell us in 1 Thess. 4: 15, "That we which are alive and remain unto the coming of the Lord," thus informing us that some will be alive and not die. Ans. The Apostle when he wrote this letter, expected it to be read at or to the church at Philippi, and also at Corinth, and thus they would get the whole truth as referred to in those Epistles. That is, that man dieth as in Philippians 3: 20, 21. "For our conversation is in heaven, from whence also we look," &c. "Who shall change our vile body," &c. As again also in 1 Cor. 15, "It is sown in corruption," &c., thus showing that man dieth."

Again, I heard a learned brother preach and explain John 26: 11, "Whoever liveth and believeth in me, shall never die," thus trying to prove that all will not die. But the learned brother following our translation erred. It should read thus: "He that believeth in me, though he were dead, yet shall he live." That is, the soul live in heaven, and thus living and believing in me, shall never die. Again, the case of Lazarus, dead but a short time; then the widow's son, the daughter of Nain, two of which had no burial, and a sudden resurrection, as it will be with those that die and are not in their graves when the trumpet sounds. Thus man dieth, and as the Word declares, we must needs die. Thirdly, we were referred to man's wasting away before and after death, first, by disease, second, decaying in the grave. Next we were referred to man's giving up the ghost, and lastly, where is he? It was easy to tell where the body was as a general thing, but where is he? that is, the soul. The Apostle informs us that he had a "desire to depart and be with Christ," and that to be "absent from the body was to be present with the Lord." We will refer you to the case of Bro. Stephen when he was being stoned, prayed, "Lord Jesus, receive my spirit." Also Christ addressed the penitent on the cross, "This day shalt thou be with me in Paradise." Thus he took the soul of the penitent to Paradise as a kind of first fruits. But you inquire, are they perfectly happy? The Apostle has informed us that to be "absent from the body is to be present with the Lord," and David informs us, Ps. 16: 11, "In thy presence is fullness of joy," and Christ confirms this truth in his prayer, "I will that those thou hast given me be with me that they may behold my glory," thus showing that they are perfected in the New Jerusalem, in the sorrowless state. But you inquire, why does the old preacher insist and urge these things so hard? First, I want you to understand we all must die; for this reason there is a blessing for those who

have part in the first resurrection, and there can be no blessing for us in this respect, unless we die, for we have no part in the resurrection of the righteous, nor can we share their blessedness unless we die. And I urge again the happiness of the soul, so that you may feel heaven so very near you, that as a good old sister used to say, "We have a heaven to go to heaven in." Thus man dieth and wasteth away, man giveth up the ghost, and where is he?

There were many other things said on the occasion that I have in my mind of the same class of the above that I have passed over for brevity's sake.

But may God's special blessing rest upon this broken-up family, these afflicted children who so deeply feel their loss, and O, may grace prepare them for a home in God's kingdom. They laid their father beside their mother to rest till the Master calls. Well may they say,

"I am weary of hoping where hope is untrue, As fair, but as fleeting as bright morning dew, I long for that morn when the dead saint shall wear, Their glorified bodies and long to be there."

D. W. S.

CHARLIE V. WILTSE.

Died at Brockport, Oct. 23, of typhoid dysentery, Charlie V. Wiltse, aged 4 years, 2 months, and 14 days, son of James and Julia Wiltse.

Again have angels come and borne away on their snowy wings a sweet, a cherub boy. Brief as had been on earth his stay, he had secured the love of all who knew him. Wherever little Charlie went, sunshine and smiles were seen. Already had his little spirit learned to love what was good, to bow in submission to the will of his parents. His prayer must be said nightly without fail. Neither was it forgotten in the agonies of death; but after a severe paroxysm of suffering, laid his little form away from loving arms, and breathed forth a prayer to him who was about to take a precious spirit to himself. His earnest lisps were the names of good men, especially Bro. Chapman. And as if the doctrine taught by him had taken root in him, he said a short time before he died, "Ma, Jesus is soon coming," at another time he says, "The Lord will take care of Charlie, won't he pa?"

May the Lord enable the parents to look up through their tears and anguish, and say the will of the Lord be done.

S. S.

Navarino, Oct. 12, 1865.

A PROCLAMATION.

By Charles Anderson, Governor of the State of Ohio.—Thanksgiving for Peace, Victory and Our Country Saved.

Yet another year has passed over our State and Nation. All the people of Ohio, in accordance with a usage of our dead fathers, older than the State itself, have once again invoked, by a joint resolution of their General Assembly, to unite in a public acknowledgment, as well of the existence, power and goodness of God, as of his interposing hand in all the works, ways and relations of men.

And now upon a full consideration of all the religious truths connected with this venerable custom, and with a lively remembrance of all the events of that passed year,—what ought this whole people to feel and to utter, at their family reunions, in the greeting of friends and neighbors, and around the altar of the Most High! Can it be possible that any people ever before could have had such causes as ourselves for thankfulness and praise to God? If the annual seasons of the regular year, and the varying climates of our globe, with all their goodly fruits and health, and other countless comforts and delights, have ever been and shall always be, severally and in their due succession, fittest causes for grateful homage to that benign Heart and bounteous Hand from which they ever flow? what can we feel, what shall we say of our debt of gratitude for his work and mercies in this the most memorable of all years? All those natural and general blessings we have fully shared with others. But, a great nation, desperately imperiled, has been grandly saved, and that nation was, is, ours! Surely, surely, if ever a state and nation in all history had more than fittest and fullest cause to give thanks unto the Lord for his wondrous benefits and forbearances, very surely are they these of ours, here and now! For whereas, at our former festivals we were at war, we are now in peace, we were divided, we are one, we were poor and weak, we are rich and strong; we were pitted or despised by all the nations of the earth, and are we not envied and honored among and above them all? Then Slavery, like a vast pall of night shade, blackened our whole bright, and degraded and disgraced all our fair land. Now Liberty, like a new risen sun, with healing in his beams, shines and glows, under all our heavens, upon our whole earth and into every American mind and heart. Wondrous, happy, glorious change! Well may we sing in the words of that singer after God's own heart, amongst his former chosen people, "Thou hast turned for me, my mourning into dancing; thou hast put off my sackcloth and girded me with gladness."

Let us then, fellow citizens, each and all—and each of us, "give thanks unto the Lord for he is good, for his mercy endureth forever." It is a good thing to give thanks unto the Lord and to sing praises to his name. Nor (let casuists and doubters deny as they may) shall these our songs be a vain thing; for if we may not by our prayers and praises bend the Divine Will and Love to us, surely we can raise ours toward Him. Now, therefore, I Charles Anderson Governor of the State of Ohio, do hereby appoint the last Thursday, being the thirtieth day of the present month of November, as a day of general Thanksgiving and praise to that God of Love who has so loved and blessed this land and people. And I do furthermore most respectfully but earnestly request all the people of this State, who love their country and their God, upon that day, to lay aside all their customary cares and vocations; to gather their scattered children around the brightened hearths and the cheerful boards of their olden family homes; to render for thanks there and in the public temples, to

the Heavenly Father, for all his past benefits and especially for his amazing and glorious works of the past year; to implore a continuance and increase of them and most especially of the highest and best of all temporal blessings, Peace and good will amongst men, and finally, that in the free spirit of that cheerful Christian thankfulness to God, and of good will toward men, which is suitable to an occasion so extraordinary, we shall, for ourselves, strive henceforth so to live with our fellow-citizens in Ohio, and so to feel towards our fellow citizens and our fellow-men everywhere, throughout our new redeemed and re-united land, as to prove ourselves worthy to be the common citizens of such a country, and the common children of such a God.

In testimony whereof, I have hereunto set my name and caused the great seal of the State of Ohio to be affixed, at Columbus, on this third day of November, in the year of our Lord one thousand and eight hundred and sixty-five, and in the ninetieth year of the United States of America.

CHARLES ANDERSON,
By the Governor:
WM. HENRY SMITH,
Secretary of State.

PERNICIOUS INFLUENCE OF TOBACCO.—It has been proved that the increase of lunacy in France has kept pace with the augmentation of the revenue from tobacco. From the years 1812 to 1832, that tax produced 28,000,000, and the lunatic asylums of the country contained 8000 patients. The tobacco revenue has now reached the sum of 180,000,000, and there are no less than 44,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly, and laid before the Academy of Sciences. The last words of his speech on that occasion are worth recording in this age of universal smoking, and young boys, to whom this pernicious practice has not yet become second nature, would do well to reflect ere it be too late on the frightful warning the above statistics contain, as well as on M. Jolly's words. He says: "The immoderate use of tobacco, and more especially of the pipe, produces a weakness in the brain, and in the spinal marrow which causes madness."

A FAITHFUL DOG.—Here is another interesting, though melancholy incident, which happened in a town in England called Charlton, a few weeks ago. A little girl, six years old, was burned so badly that she died. She was left in a room on the ground floor with two younger children by their mother, who had gone out to market. Upon hearing the screams of the children, a little dog jumped through a pane of glass into the room, and upon their mother's return, which was in a few moments, she saw the faithful animal tearing away the deceased's clothes with his mouth and paws. Upon his seeing the mother, he went up to her, and laid hold of her gown to draw her toward the child. She succeeded in extinguishing the fire, and the deceased was removed to the infirmary, where she died from the effects of her injuries.

LETTERS RECEIVED.

N. Firth; J. H. Van. Derzee; Israel Wallace; E. L. Curtis; H. Harriman; I. C. Welcome; J. Croffutt; D. T. Taylor, who can get BOSTON LITINER of E. W. Case, Waterbury, Vt.; W. H. Swartz; I. I. Leslie; E. G. Newton; A. N. Kendall; Wm. Bradford, sent the paper to Charleston; Henry Bean; Sophia Kelsey, money received; Calvin Beckwith; G. W. Burnham.

The Advent Herald.

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"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

THE WATERBURY CONFERENCE.

THE FREEDMEN'S MISSION—DUTY.

BY A PEDIESTRIAN MISSIONARY.

I regretted that owing to a press of business

it was found impossible to bring the

question of the Freedmen's Mission more

fully before the Conference. To be sure a

collection was taken up amounting to a con-

siderable sum, but I feel persuaded that if

the matter had been fully brought under

their notice, not only would the collection

have been increased, but the hearts of the

brethren would have been warmed to the

cause and great good been done. Many

most cogent reasons might be given on be-

half of Missions to the Freedmen. There

can be no doubt in the mind of any unpre-

judiced man, that the root, and cause of the

terrible war, was slavery, and that but for

it, the question of secession would never have

been mooted. Neither can it be doubted

that that war was an act of terrible retribu-

tive justice on account of that great national

sin. It is clear from the Word of God, that

the Lord takes the weak and helpless under

his special protection. Hence it is said that

the father of the fatherless and a judge of the

widow, is God in his holy habitation, and

that the Lord preserveth the stranger, he

relieveth the fatherless and widow, hence

also it is declared that he that giveth to the

poor, lendeth to the Lord. Under the Mosaic

law the Jews were forbidden to glean their

fields or vineyards, "thou shalt leave them,"

is the command "for the poor and stranger;"

and at the end of three years they were com-

manded to bring forth all the tithes of their

increase the same year, and lay it up within

their gates—"and the Levites;" thus runs the

law, "because he hath no part nor inheritance

with thee) and the stranger and the father-

less, and the widows which are within thy

gates shall come and eat and be satisfied;

that the Lord thy God may bless thee in

all the work of thine hand which thou

doest." If we enter into the spirit of these

passages we will require no farther proof to

convince us that to oppress the weak is to

incur in an especial degree, the displeasure

of the Lord.

But further proof, and that of a singularly

striking character is not wanting. When the

Israelites were in the wilderness, Amalek

came and fought against them, and after the

conflict was over the Lord said unto Moses,

"Write this for a memorial in a book, and

rehearse it in the ears of Joshua, for I will

utterly put out the remembrance of Amalek

from under heaven. And Moses built an al-

tar, and called the name of it Jehovah nissi;

for he said, Because the Lord hath sworn

that the Lord will have war with Amalek

particular people—there must have been a

special cause for a special judgment; what

was it? It is to be found in the words of

Moses, recorded in Deuteronomy 25: 7, 18.

"Remember what Amalek did unto thee by

the way when ye were come forth out of

Egypt; how he met thee by the way, and

smote three hundred of thee, even all that

were feeble behind thee, when thou wast

faint and weary; and he feared not God." Herein lay the special wickedness of Ama-

lek. He did not fearfully confront the

armed warriors of Israel, but he basely and

wickedly selected the hindmost of them, even

all that were feeble behind them, and by so

doing he showed that he feared not God. Therefore God's anger waxed hot against him,

and length of time did not assuage it. The Lord declares, "At what time I shall

speak concerning a nation and concerning a

kingdom, to pluck up and to pull down and

destroy it; if that nation against whom I

have pronounced, turn from their evil, I will

repent of the evil that I thought to do unto

them." Had Amalek repented of their sin

in their virtue of this principle would have

been forgiven, but because they did not re-

pent, therefore the lapse of centuries had

no effect in pacifying the wrath of God against

them, and at last, after well nigh five hun-

dred years had passed away, it burst forth

upon them like fire, and they were utterly

destroyed.

Now what Amalek did to Israel, America

has done to the negro. In point of physical

strength, intelligence, wealth, skill and in

short in every conceivable way the Ameri-

cans are infinitely superior to the poor de-

graded blacks, and therefore on Christian

principles they were bound to deal kindly

and gently by them. They were bound by

the laws of him who is the God of the stran-

ger to have nourished and cherished these

poor strangers, and tried to impart to them

that civilization, and that Christianity of

which God has made themselves partakers. The more incontestably their own superiority

was manifested, the more clearly it became

their duty to deal kindly and tenderly with

these poor weak and degraded ones. But is

that what they did? No, but the very op-

posite. They put forth their giant strength

for the oppression of a feeble and helpless

race. Directly or indirectly, by act or con-

sequence, they trampled upon the poor negro,

and when the oppressed, miserable wretch

tried to escape from his cruel bondage, passed

laws forbidding him to do so, and when he

tried to it, they hunted him like a par-

tridge upon the mountain.

"They found their fellow guilty of a skin

not colored like their own, and having power

To enforce the wrong for such a worldly cause

Chained him and tasked him, and demanded

sweat

With stripes that mercy, with a bleeding heart

Weeps when she sees inflicted on a beast."

In a word, they were guilty of the sin of

Amalek; they smote the hindmost, even

all that were feeble, when they were faint

and weary, and they feared not God. "Shall

I not visit for these things, saith the Lord,

shall not my soul be avenged on such a

nation as this?" That awful question was

answered in the affirmative by the Lord him-

self by means of the wide-mouthed cannon,

and human lives by the hundred thousand,

and treasure by the million were wasted

before the sin was atoned for, if indeed it be

yet atoned for.

But by the action of the executive, this

evil blot is now wiped away, and the United

States is now entitled to look other nations

in the face and say that legalized slavery has

no longer any existence within their borders.

The Christian poet Cowper has nobly sung,

"Slaves cannot breathe in England, when their

A little bird I am,

Shut from the fields of air,

And in my cage I sit and sing,

To Him who placed me there,

Well pleased a prisoner to be,

Because, my God, it pleaseth thee."

How lightly the chains sat upon this noble-

minded child of God! By the grace of God

she was enabled fully to enter into the feel-

ings of the captive cavalier when suffering

imprisonment for what he believed to be a

good cause, he sang

Stone walls do not a prison make,

Nor iron bars a cage;

A mind that is at peace can take

These for an heritage.

But alas for him who is groaning under the

bondage of ignorance and superstition. Alas

for him who wears the fetter upon the soul.

Alas for the ignorant and consequently de-

graded negro. The utmost that he can hope

for or aspire to is the gratification of the

animal senses, for he knows no better. All

that is noble in human nature is denied him,

he is shut out from the benefits of intellec-

tual culture, the Bible to him is a sealed book,

he can only know its truths at second hand.

What a blessed work, therefore, not only to

send him that Word, but at the same time to

give him the ability of reading it. How

truly in accordance with the word of Him

who brought life and immortality to light

through the gospel. On the ground, there-

fore, of justice to the negro as well as obe-

dience to the commands of God, I would urge

the claims of the Freedmen's Mission.

SOMETHING, DEAR LORD, FOR THEE.

Something, dear Lord, for Thee,

Something for Thee!

Telling day, of watching by night,

Trust in the darkness, or joy in the light,

Walking by faith when thou givest not sight—

This it may be.

Something, dear Lord, for Thee,

Something for Thee!

Yielding the treasures which we call our own,

Learning to walk through this cold world alone,

Beating all pain without murmur or moan—

This it may be.

Something, dear Lord, for Thee,

Something for Thee!

What'er the cross that on us be laid,

Taking it meekly, with hearts undimmed,

Looking to thee for all comfort and aid—

This it may be.

Something, dear Lord, for Thee,

Something for Thee!

Oh, when these evil-acting years have all fled,

Oh, when the record by angels is read,

May Thy benediction rest on our head,

'Twas done for Me.

THE FULTON ST. PRAYER MEETING,

AND THE GREAT REVIVAL

OF 1857-8.

A DESCRIPTION OF THE MEETING.

The entrance to the meeting is from Fulton

and Ann sts. Large flights of steps have

been built on the outside of the room to give

more space within. It can be entered on

either side. The room is so crowded that

the Missionary stands at the door with re-

solute purpose to compel persons to sit close.

A layman usually presides. Men of all de-

nominations are present. Baptists, Episco-

pals, Methodists, Presbyterians of the Old

School and the New—not as idle spectators,

but as active participants. The leader

is not appointed by the meeting. He is

selected by the member of the consis-

tory whom the Collegiate Church ap-

points to take care of the meeting. Great

care is taken to have all denom-

inations represented in the leadership.

mother. "Oh pray for my three sons

who are backsliders." "Pray for my husband,

who wandered away from duty and from

God." "I have one besetting sin which

stands like a mountain in my way." "I am

a little girl and scarcely know how to write

but oh! I want to be a Christian so much.

I saw a notice in a New York paper the

other day that God's people would pray for

any one who sent in their requests. Per-

haps God will see fit to answer your prayers

and make me an angel!"

A village in Illinois is prayed for, and a

church in Texas. A little girl prays for her

grandmother. A Roman Catholic servant

asks prayers. Requests come from the North

of England and from Ireland and from on

board steamships. These requests are var-

ied by thanksgivings rendered. The widow

who asked prayers for her son who cursed

her comes with thanksgiving that the pray-

ers were heard. Good news comes from the

Penitentiary, and instances multiply of re-

markable and almost miraculous answers to

prayers. The meetings are not uniformly

the same. Some men have little common

sense and less judgment. Some even try to

be eloquent in prayer and put on the airs of

a stump orator. Parade, fine language, and

pompous declamation are an abomination.

They are the flies in the ointment that spoil

the fragrance. A few men that ride hobbies

and have impractical theories often thrust

themselves and their views on the meeting.

But such instances are rare. Harmony and

brotherly love prevail. Short addresses, and

touching, fervent prayer, and frequently in-

terpersed with spirited singing, make up the

services of the hour of prayer. Not unfre-

quently the emotional feelings are so wrought

upon that loud demonstrations attend the

truth and ideas, living in a world different from other peoples' world, perhaps a higher world, but still not such as one would altogether seek, and least of all those of us who are warm, impulsive, visionary, and affectionate. He would please Ralph Waldo Emerson; or Boston strong-minded women going over to Cambridge for views, provided they were only orthodox and pious; or an Andover student after three years exhausting labor over Hebrew roots; or a New England minister in the country who never dared to tell anybody anything, from a commendable and overstrained prudence and reserve.

Ordinary flesh and blood would keep at a respectful distance from him through an unconquerable awe. His mission was not to please or to attract, but to do work for Christendom, not with his hands, but with his brains. He was not communicative about trifles, rarely giving vent to grief or joy, and was seldom seen to smile, except as a statue smiles or as the moon smiles. He loved without romance, and suffered bereavement without tears. He sought a wife, not for communion or sympathy, but to ease him of his burdens; not to share his confidence, but to take care of his voice; not for companionship, but for convenience.

His most remarkable peculiarity of mind was logical severity and analytic skill, which admirably fitted him to be a system-maker. But he was preeminent for all the mental faculties, except wit, imagination, and the perception of the beautiful.

This age, accustomed to rhetorical arts, intense expressions and startling paradoxes—this sensation age would not consider him very eloquent. He hated the tricks of those who sell words for a living, and jingle expressions as if they were meant to make a noise. He was sparing of language, and yet spoke with clearness and terseness, using neither sarcasm nor invective. He appealed to reason, not to passion, to conscience, not to fancy. He hated discussions, and strove to heal divisions of the church.

He died at fifty-three, being worn out with care.

Calvin had no relaxation. All his time was consecrated to his church. He might have lived longer and prolonged his influence had he been more egotistical and provident for himself. He spent himself, in the fight. And what a fight he fought! What a race he ran! What a crown not of leaves but of heavenly gems, he wears! For to him that overcometh shall be given the morning star.

There is one spot on the brightness of this blazing sun—that is his intolerance and persecution of those whom he regarded as heretics. Doubtless it was an error to have lent him influence to persecution, as in the case of Servetus. For it is a mere quibble to say that he did not burn him, when he informed against him, and to those he knew would never allow him to escape. He did not apply the torch with his own hand; but he did not interpose to save him. He did not deem his death any other than just for such heresy as his. Amiable in other respects as was his life, Calvin was intolerant, especially to heretics, and heretics in his eyes were precisely what they were in the estimation of the Popes—those that differed from him in the vital articles of his creed. He believed that dangerous heretics against the faith must be exterminated where they could not be silenced.

In the Theological and Ecclesiastical system Calvin prepared, two ideas stand out with singular prominence—the Theocratic in Church Polity and Predestination in Theology. In other respects his system was not peculiar, and does not conflict essentially with the common views of the Church since the time of Augustine.

The Theocratic idea forms the basis of his system of legislation. He maintained that it lay concealed in the Primitive Church, and was gradually unfolded, though in a corrupt form, by the Popes, the worst of whom kept the idea of a Divine Government clearly in view. The fundamental principle of the Papacy as an institution is a central power, supreme and uncontrollable, with the highest sanctions of religion to coerce by spiritual weapons the nations to obedience to the end of conserving the peace of the world. The Autocrat of Geneva aimed also to realize the great idea which the middle ages sought for in vain—that the Church must remain the mother of spiritual principles, while the State should continue to be the arm by which those principles should be enforced. He never objected to the spiritual domination of the Popes, but only to their usurpation of temporal authority and pious frauds. Both Church and State were to be regulated by the commandments of God. The old Jewish Theocracy was his model of legislation. Offences against morality, as interpreted by the Church, were to be punished by the secular arm. The activity of the Consistory, in which he was perpetually summoned to give advice, changed it into a sort of Inquisition.

In Theology, his peculiar doctrine centres in the Divine Decrees, or Predestination, by which it would seem, according to his great biographer, that God, in his sovereign will and for his own glory, elected one part of the human race to everlasting life, and abandoned the other part to everlasting death; that man, by the original transgression, lost the power over the will except to do evil; that it is only by Divine grace that freedom to do good was recovered, and that this grace was bestowed only on the elect, and the elect not in consequence of the foreknowledge of God, but by his absolute decree before the world was made. This doctrine Calvin logically deduces from the acknowledged fact of the absolute omnipotence of God, and the absolute dependence of man.

In spite of the incompleteness of Calvin's system, and the absurd misrepresentations of it, its influence on civilization, to say nothing of the Church, has been most potent and benignant.

Of such a man, in view of his transcendent intellect, his matchless labors, his vast attainments, his unrivalled influence, his unblemished morality, his serene faith and triumphant death, all flippant criticism is con-

temptible and mean: least of all is that great giant to be measured by the narrow rules of any sectarian policy. If we do not love him, and cannot comprehend him, not because he is little, but because we are little, let us at least suppress malicious sneers and ignorant disdain, and cease to detract from the man who so profoundly extorted the admiration of his own intellectual age, and who so powerfully impressed his transcendent genius on the minds of some of the most exalted thinkers that succeeding generations have produced, and of whom all future ages shall be proud.

EDGAR NEEDHAM.

Died in Bristol, Vermont, Sept. 22, 1865, Edgar Needham, of Pataluma, Cal.

When a mere boy of 18 years of age, he married the daughter of our Bro. Jewell, of Bristol, Vermont, now of Cal. Removing with his wife's parents to that land of gold, he engaged earnestly in agricultural pursuits, and had amassed a handsome fortune. Leaving for a short time a wife whom he almost idolized, he returned to his native town to see a widowed mother, and only brother. Crossing the Isthmus, he took a malignant fever. By mere force of will he kept up till he arrived at the residence of his mother. Entering the maternal mansion, he went out no more, till carried to the village churchyard to rest by the side of his departed father. May the blessing of the widow's God be with that sorrowing one in the far off land.

The writer improved the occasion of the funeral on Sunday, Sept. 24th, to preach to a large concourse of sympathizing friends and neighbors the following discourse. D. B.

A DISCOURSE.

DELIVERED ON THE OCCASION OF THE BURIAL OF EDGAR NEEDHAM.

BY REV. D. B. BOWDITCH.

"And God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow, nor crying, neither shall there be any pain: for the former things are passed away."—Rev. 21: 4.

To every thinking, reflecting mind, death brings the most solemn thoughts. Death is the penalty for sin: we fear it. What all mortal superhuman efforts have been made; in what various ways have they sought to escape the chilling touch of his "cold icy fingers?"

Poets and preachers, fixing their eyes on the bright beyond, may try to transform the "bridge of sighs" over which the grim monster, with relentless face, continues to drive our afflicted humanity into an extatic flight to fairer realms; they may try to make "the tyrant drop his hostile guise," they may paint him with a

"Light, flowing, shining, azure vest,
And all the angel stands confest."

And still he will appear to a suffering race in the language of Revelation, "an enemy," a frightful monster, the King of Terrors. And they will avoid him as they would the rack, the torture, and the flame. And it is not until earthly hopes depart, until our purposes are broken off, until friend after friend has gone, until earth becomes to us a place of darkness and of gloom, that we begin to look upon him with complacency. Ere affliction brings us to this situation, we turn and turn to find some avenue of escape from the clutches of the monster. We groan, we cry, we pray, for a deathless, sorrowless land. As an illustration, let me relate an anecdote.

When the cholera visited this country, in '31 and '32, it fell upon Baltimore with terrible severity. Many of the inhabitants were panic-stricken at the doings of death. A Mr. Esteppes, a colored preacher, was one day walking up one of the streets; he saw a man running down the opposite side of the way, and crying with a loud voice, "Who can tell me of a land where they won't die any more?" Crossing over he intercepted him; pointed him to Jesus as the Saviour of sinners, and to the saint's inheritance as the deathless land. A few days after, entering a hospital, as he stood by the bed-side of one of the sufferers, he heard a voice at a little distance cry, "O cholera! you have come too late; I have heard of a land where they won't die any more." Turning to the cot from whence the voice proceeded, he saw the sufferer turn over and die. And what was his surprise, to behold in the countenance of the lifeless corpse, the friend whom he had but a few days before pointed to the sorrowless clime. To the precious promises contained in the text, for those who shall inherit that undying country, we now invite your prayerful attention.

1. "God shall wipe away all tears from their eyes." Tears are the usual accompaniments, the outward signs of excessive sorrow. To wipe away tears would be an act of kindness, expressive of sympathy; an act of encouragement, to be strong to do, to suffer; an assurance of willingness to assist in bearing burdens, in carrying griefs and sorrows. Such are the feelings of a tender mother, as she wipes away the tears of her child, and makes him strong to endure the little trials he may have to pass through, knowing he may run and lean his head on the maternal bosom and tell his troubles, and she will sympathize with him in his sadness. Such is Jesus to us, as he intercedes for his people near his Father's throne. There is not a tear that falls from the eye of a disciple but moistens the eye of our great High Priest. There is not a groan escapes the heart of his people, but finds a corresponding echo in the heart of him who ministers in the heavenly courts. But the text contemplates something more. It points us to a time, and a land, where all tears shall cease, and all causes of grief shall have passed away forever. It contemplates a drying up of the fountain at its source. And accordingly, critics tell us the original of "wipe away," means to wipe out, or dry up. And this is clear from the nature of the promises which follow. They are cumulative, piled one upon another, rendering assurance doubly sure. And the poet might well exclaim:

"O! O! tears, and sin, and sorrow,
Now let your prisoner go."
For 2d. "There shall be no more death." The text plainly points to a land where death has reigned, to a people among whom

it has reigned, and proclaims its cessation. It "shall be no more." What a happy day! if we might stay the ravages of the monster, and save from his clutches the friends who yet remain to us. But there are hearts broken who would not cease to grieve; there are ties sundered that could not thus be reunited. The war ceases, but bereaved ones mourn still. The return of peace gives not back its victims. The promise means infinitely more. Hark! the voice of death's conqueror. "O death I will be thy plague! O grave I will be thy destruction! Death is everywhere in Scripture personified as a triumphant warrior. But a stronger than he is represented at the last, as robbing him of the spoils of victory. To destroy the grave, would be to rob it of its victims. To destroy death, would be to cause its victims to live. Listen to the testimony! "Thy dead men shall live, together with my dead body shall they arise." "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26: 19. Dan. 12: 2 testifies thus: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And Christ, testifies, John 5: 28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Paul queries thus before Agrippa,—Acts 26: 8, "Why should it be thought a thing incredible with you, that God should raise the dead?" And he encourages his mourning friends at Thessalonica thus: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise." But why need we multiply testimony. As sure as the Lord liveth, the grave shall be robbed of its prey; for his voice shall pierce the deepest caverns of the dead, and the sleepers there shall come forth. The sea-wed shroud shall be torn from its victims, for the watery grave shall hear the voice of the Son of God, and shall obey. Both the coral and monumental tombs shall be burst in sunder, for the rocks shall hear his voice,—yield their prey, and flee at his presence. The badges of mourning shall all be put away, for

Death's Conqueror shall appear,
High on a royal seat;
And death the last of all his foes
Lie vanquished at his feet.

As death is not a person, (though often personified), but an effect of certain causes, to destroy it, is to turn back the effect of certain causes, render them inoperative, or destroy them altogether. And the cause being removed, the consequence cannot follow. There shall be no more death.

3. No more sorrow. Death is not only the cause of sorrow. There are hopes deferred, purposes broken off, faithless friends, and a thousand nameless evils, which render life a burden, and cause the weary sufferer to exclaim in the words of the poet:

"I would not live away, I ask not to stay,
Where storm after storm rises dark o'er the way?"

And we read in Scripture of a class of men passing under the sore judgments of the Almighty, whose sorrows were so bitter that they "desired to die, but death fled from them." I once stood by the bed-side of a young man, whose body racked with pain, and whose mind filled with anguish, would frequently exclaim, "Why can't I die." O, there may be pain so excruciating, there may be sorrow so unbearable, that death would seem to be a relief. Tears are the usual symbols or expressions of sorrow. But there may be a sorrow too deep for tears. Were the wiping away of tears, all that was intended by the text, they might be wiped away, and the sorrow remain, gnawing at the heart of its victim, like the canker at the root of the rose. But, O, blissful promise! When tears, the offspring of sorrow are wiped away, the sorrow shall all go with them; for then

"No tears shall fall, nor hearts be sad,
Then the glory shall be for all, and all be glad."
Hearts once broken are now united; and they shall be no more troubled with present or prospective grief. He from the throne proclaims the dispensation of tears ended; and to make assurance doubly sure, he adds "There shall be no more sorrow." It would seem that "tears wiped away, death ended, sorrow gone," it were unnecessary to add another. But lest the heart crushed with former griefs, should still fear some lurking evil, that the power of Omnipotence has not eradicated, or that the previous promises already enunciated, did not cover, he adds another, there shall be no more pain. Doubtless this promise is mainly covered by the former. It is cumulative in its nature, and intended like the dreams of Pharaoh to show that the thing was established, and must surely come to pass. But as it was not unworthy of Omnipotent wisdom to write them, so it cannot be unworthy of our contemplation, for whose comfort and consolation it was written.

From the moment we open our eyes upon the world, we are not only susceptible of, but are subjected to circumstances causing pain and anguish. The wail of the infant, the broken-hearted sigh of youth, the groan of disappointment escaping from the strong man, the feeble moan of tottering age, not only tell of pains both felt and feared; but they tell of them from the cradle to the grave. This is an age of pain. Here, in the words of the poet, we are subject to

"Pains and groans, and dying strife,"
but as we enter the confines of the deathless land, we hear the voice of him who makes all things new, as it rings through all the borders of that sorrowless clime proclaiming, "There shall be no more pain." Here there is not only physical pain, but mental and moral. There are sights and sounds that offend the eye, and pain the ear. But

"There every sight that pleases,
There every sound that cheers,
There every immortal breeze,
Inspire the palmy years,
There all the just join in a band,
From every age, from every land,
While o'er them reigns King Jesus."

But it may be said that this would involve an entire restoration of the whole mantle,

moral, and physical creation. Even so: for he who made the promise, that tears, death, sorrow, and pain, should cease, added

Finally: "For the former things are passed away." The apocalyptic seer had just seen, 18th chap. Mystic Babylon sink to rise no more; had heard the rejoicing in heaven at the marriage of the Lamb,—Chap. 19: 1 &c: had seen Christ descend from heaven in his character of KING OF KINGS, AND LORD OF LORDS, to destroy the last of his enemies.—Chap. 19: 11, &c. He had also seen, 20th chap, the binding of Satan, the resurrection of the dead, the dread scenes of judgment, including the banishment of his enemies from his presence, the fleeing away of the earth (or all this present state of things) before the face of him who sitteth on the throne. But as he sees this all occurred "throned to rule and to rule a drunken man," and fall beneath the indignation of him whose "throne was like the fiery flame, and whose wheels like burning fire."—Dan 7: 9, he also sees it emerge from his baptismal flame, chap. 21: 1 &c, a new heavens, and a new earth, wherein, according to 2 Peter, 3: 13, dwelleth righteousness (or righteous persons). Christ's character is now complete, not only as the Redeemer and ruler of a lost race, but as the RESTORER of a better world. At earth's natal morning, when man's inheritance was born from chaos, e'er sin and death entered the same, the sons of God, and the stars of the morning, caused heavenly harmonies to awake in songs of joy. But when sin shall have finished its disastrous course, and the great Restorer shall have made all things new, Rev. 21: 5, the tabernacle of God shall be with men, 3d verse; and he shall join in the love of his ransomed bride, and rejoice over her, Zeph. 3: 17, with music.

"Such as earth heard never,
Such as heaven stoops down to hear."

Earth began its course "undimmed by sorrow, and unstained by sin." And the story of redemption closes, by ushering the saved ones into a world as pure and spotless as his garments, which were "white as no fuller on earth could whiten them." And the voice of the Eternal proclaims a dispensation free from tears, death, sorrow, and pain, throughout eternal ages. Then let those who mourn, pray for the ushering in of that time; for then shall be given "The oil of joy for mourning, and the garment of praise for the spirit of heaviness." And will not every heart that loves God, that fears pain, that sympathizes with suffering, cry, O, happy day! O, sorrowless state! O, tearless clime! When shall we behold the same?

CORRECTION.

"Indeed it struck me as most singular that a man of intelligence and Christian character should labor with so much apparent earnestness to prove that he himself, and all who listened to him, were no better than beasts!" "But how a man can be in earnest in striving to persuade men that they have no souls, is to me utterly incomprehensible." The above statement in the *Herald* of Nov. 14, 1865, "By a Pedestrian Missionary," needs correction. The only excuse that can be an apology for such a palpable misrepresentation of the views I presented in my Essay, may be found in the following language of the writer. "For one, I do not remember a word he said. All that I remember is that Eld. Fassett read an Essay strongly tinged with Materialism, but what arguments he made use of I do not remember."

I wish to say that the statements made above by Bro. Maiben, that I "labored" with no "earnestness" at all, "to prove" that myself, "and all who listened to" him, "were no better than beasts!" Nor was I "in earnest in striving to persuade men that they have no souls." My surprise is, that Bro. Maiben should make these statements when he must remember, if he does "not remember a word," I "said," that during the discussion of the Essay, two brethren were called to order by the Chair for misstating my views on these very points which he calls "Materialism"—and when you, Bro. Litch were honorable enough to state before the Conference, in answer to an inquiry by Eld. Osler, that I "held to the trinity of man; that he was formed of 'soul, body, and spirit.'"

Bro. Maiben made a declaration before the Conference during the discussion of the Essay in his own speech, that he "did not believe in the immortality of the soul." Nor do I, in this we agree. O. R. FASSETT.

THE WORK OF GOD IN MADAGASCAR.

The report of Rev. Mr. Ellis which follows, of the success of Protestant missions in Madagascar, is full of encouragement to labor on in the Lord's vineyard. This is another evidence of the approaching end. This gospel of the kingdom shall be preached in all the world for a witness to all nations:

We find in the *European Times* the following interesting intelligence concerning the spread of Christianity in Madagascar:

"The eminent missionary, the Rev. W. Ellis, who fifty years ago left England for the South Seas, in the service of the London Missionary Society, returned from Madagascar last week, and met a large number of town and country directors of the Society, assembled for their usual quarterly meeting at the Mission House in Blomfield Street. He must now number nearly seventy-five years of age. In 1816 he visited the islands of the Pacific, including the Sandwich group, and was occupied in missionary labors there till 1825. For the next fifteen years he served the Society at home. The third period into which his missionary life divides itself has been principally occupied with the affairs of Madagascar.

"Mr. Ellis made an address to the meeting, in the course of which he said:

"He rejoiced to bring them good news from Madagascar. When he went there in 1862 there were only three Christian congregations, with but a small number of communicants in each. Now there were seven large churches in and round the capital, and between 1200 and 1300 church-members. He believed that at least 10,000 of the inhabitants of Antananarivo were Christians, and they were numerous in the suburbs and villages around. They compose quite the most respectable part of the population; and though the heads of the leading families continued idolaters, their sons and children were coming over to Christianity in large numbers, so that in another generation the influence of idolatry must almost cease. The missionaries constantly received information of the formation of Christian communities in other parts of the island, even in the most distant towns, and among the Betsileo. The missionaries had never visited these places; in some, a European had never been seen. The spread of Christianity among them was entirely due to the influence of native military officers or traders, who happened to go to those parts, and embraced the opportunity of teaching the gospel to their countrymen. It was most worthy to be noticed by Christians at home that the missionaries themselves attributed the ready reception and rapid spread of Christianity rather to the fact that each Christian native became a missionary, and devoted himself at once to the instruction and persuasion of his family and neighbors, than to their own preaching, labors, or schools. It was to the teaching and example of the Christian converts themselves that the singular success in Madagascar was ascribable.

"Mr. Ellis proceeded to explain the difficulties with which he had had to contend in securing the property in the memorial churches which were now being erected for the Society. The treaty with the English, which had been signed in June, guaranteed perfect protection for all religions, and especially promised that the Christians should be protected; but the legal fiction of the Malagasy was that everything in the island inalienably belonged to the Queen, and the churches were described as her property in the treaty. By firmness and tact, however, Mr. Ellis obtained a supplementary declaration that the Christians and their successors should never be disturbed in the use and occupancy of the memorial churches, and this, in his belief, gave them as valid a title as any possessed in the island; written titles were unknown there. He, however, would strongly recommend that after the memorial churches had been put up—the sites for which were all mentioned in the treaty—the native Christians should be left to erect their own edifices. He exhibited a drawing of the interior and exterior of one of the churches which had been put up—as substantial and elegant a building as most of our chapels in England. We understand Mr. Ellis to say that he entertained no fears whatever of the stability of the present government, and we know from other sources that all differences with the French have been arranged. The Hovas had made up their minds to pay the indemnity demanded by the Emperor's Government, and fixed the ninth of the present month (October) for the deliverance of the money."

PRAISING GOD.

The religious heart of the American people has as yet given no practical expression of its devotion to Almighty God for his goodness in our days of woe, and the tender care with which he carried this great people through a desolating war. The death of Mr. Lincoln prevented that expression of popular joy which takes effect in bonfires and skyrockets. That, would have been a momentary enthusiasm however, passing away like summer lightning, and leaving no trace behind. We may build monuments on battle-fields, and erect palaces to the memory of statesmen and warriors, but this is the expression of reverence and affection, and serves no practical end. We may subscribe money to educate and support the widows and orphans of slain patriots, but this is a duty, and we cannot evade it without doing violence to our humanity. We may pass resolutions of thanks and give houses to our generals, and make their journeyings as they go from camp to home ovals; but all this is the expression of popular enthusiasm, and we cannot restrain it. We have yet done nothing to show as a Christian people our devotion to God for his tender care of the nation.

This is what the Christians of the United States, without regard to class or sect, have been thinking, and we learn that a movement is on foot to give practical expression to the thought. A conference was recently held in New York, composed of eminent clergy and laymen, and the necessity of doing something worthy of the American churches was considered. The idea that seemed to gather most strength was, that a board of Christians should make an appeal to the nation to subscribe to what may be called "A Thanksgiving Fund."

Individuals or churches contributing shall direct their contributions to whatever good object they may select. The Board, or Commission does not ask to have the money passed through its hands. It only desires to have the work done, and then to gather up and make known the facts respecting it, so that "a national offering" may become a part of our national history.

All subscriptions left to the judgment of the Board, will be applied in the way most apt to diffuse the spirit of religion and Christian charity throughout the world. The idea that most favorably impresses us is the catholic spirit that actuates those who have this plan in charge. All who believe in the religion of Christ, and even those whose faith has not yet known its accepted Messiah, are invited to come forth and give of their substance and store, in honor of the God who hath made and preserved us a nation, and as a testimonial of their thankfulness for the happy ending of the war. There is no reason why \$10,000,000 should not be subscribed by the Christians of America. Let this great Thanksgiving movement be

marked by a spirit of fraternal love and Christian charity. Let us show by our offerings not only that we thank God for mercy and loving kindness, but that we thank him as the Christian people of America, and not the mere partisans of antagonistic and widely-varying sects.

The Advent Herald.

TUESDAY, NOVEMBER 28, 1865.

JOSIAH LITCH, EDITOR.

THANK OFFERING TO GOD.

We publish in another column an article from the *New York Tribune*, on "Praise to God" for his wonderful dealings toward us as a nation. It is true that a great amount of real devout thankfulness to God as our great deliverer has gone up from his people since the fall of the great rebellion. But we agree with the article referred to, that there has not been that full, practical expression given to it that it should receive, and we join our voices with this suggestion, and would impress on all our readers, not merely to render lip service, but to make a sacrifice to God which costs us something. The Lord be praised for the spirit of liberality with which our people have come forward the past year to sustain the *Herald* Office and our Missions. But we want more yet.

That we may have a definite object before us for which to act, we propose that we devote our thank offerings to the purchase or erection of a literary institution where our young people may be educated in the doctrines which we hold dear, without being compelled to go to institutions where they will come directly under the influence of what we regard as greatly erroneous interpretations of the Bible; and where, also, our young men who feel the need of education to fit them for the ministry, can go and obtain it.

We propose, then, that we raise as a Thank Offering to the Lord a fund of \$20,000, for the establishment of an institution of learning to be called LIBERTY UNIVERSITY; to be free alike for all colors and both sexes on equal terms, on the principle of that great success, the Oberlin institution.

With a charter embracing full University powers and privileges, we can begin with a preparatory school of such grade as our present needs require, and grow up as our future needs demand.

We propose, further, that the funds shall be placed in the hands of the treasurer of the American Millennial Association, under the direction of the Standing Committee, until such time as a corporation shall be chartered and prepared to act in the matter of purchasing or building and establishing the institution.

We throw out these suggestions for the consideration of our friends, and invite a free exchange of thought on the subject through the *Herald*, from all parts of the land.

This subject has been long discussed by us, and some years since a committee was appointed to carry it into effect; but it died without accomplishing its object. Now seems to be a favorable moment for the consummation of the object; and such a work will be a fitting one with which to crown our Quarter-Century Anniversary. The sum named is small for such a people to raise as an offering of thanks to God for so great mercies. And it will do no harm if we double the sum.

AMERICAN METHODISM.

ITS CENTINARY.

The year 1866 is the centenary of American Methodism. One hundred years ago that form of the Christian religion flung its banner to the breeze on these shores. And as is every way proper, the Methodist church proposes to hold a grand celebration throughout all their borders. The last General Conference appointed a Central Committee to make arrangements for a due observance of this important event. That Committee have had several meetings and laid out their work.

There are to be two great general meetings held, one in May, the other in October. Every church, and each member of the church is expected to give something to the centenary fund, which fund is to be under the charge of a Committee for disbursement. With certain restrictions the churches and donors are to be permitted to designate the objects to which their money shall be appropriated; but the most prominent object is the cause of education, secular and theological. There is great enthusiasm manifested on this subject, and there will no doubt be an immense sum raised for the fund.

In addition to the Centenary fund, the Missionary Committee have made their estimate for the ensuing year, requiring one million of dollars for their work. This has received the sanction of the Board of Bishops and the Executive Committee of the Missionary Society; and there is no doubt but what it will all be raised. Their missionary field is in all lands, and continually enlarging its boundaries; and to require a million for its support must be a gigantic affair.

The progress of Methodism in one hundred years has been marvelous. The *New York Observer* sums it up thus:

"Aggregately there are now in the United States and Canada, as the results of the Methodism of 1776, 1,972,770 church-members, 13,650 travelling preachers, 15,000 local preachers, nearly 200 colleges and academies, and more than 30 periodical publications; 1,986,420 communicants, including preachers, and nearly 8,000,000 people."

OUR COUNTRY AND CONGRESS.

"All things are naked and open to the eyes of him with whom we have to do." He has chastised us sorely, but has not given us over to death. "The Lord has done great things for us." The great body of this nation, while watching the progress of events during the war, became fully convinced that God had a controversy with the nation, and had come down to deliver the bondman from his chains. It was only as we regarded his

demand, "let my people go, that they may serve me," that we had success in putting down the great rebellion. As soon as the Emancipation Proclamation was made, and the whole force of the nation was pledged to give it effect, success crowned our efforts and the rebellion gave way.

From all the testimonies that reach us, there is reason to fear that our government is forgetting its solemn obligations to the Freedmen, and leaving them in great measure to the tyrannical oppressions of their old rebel masters.

Will the approaching Congress stand in the breach, and stay the tide of oppression; or must we pass a still more fiery ordeal than the former one, ere we learn wisdom and perform our vows. A little more than a year ago when our government, at the time of the last presidential election, was on the brink of destruction, and, to all appearances, the election was to be broken up and defeated, the Church fled to him strong hold, the throne of grace; the storm was staid, and there was a great calm. Another great crisis approaches, and new perils surround us.

Then let us learn wisdom by our former experience, and seek help from on high, by daily making our requests known to God. Ask of him wisdom and strength for the President and for Congress, that they may each in their sphere do justice to the Freedmen and maintain their cause against the oppressor, giving to them equal rights before the Law. It must not be performed as a matter of form, but from the depths of the heart. Why should there not be special meetings held for prayer for this very object? Great financial prosperity seems opening upon us, and there is imminent danger of our forgetting God.

Congress meets in a few days, and will constitute the most important meeting ever assembled, as in great measure they will hold the destinies of the country for weal or woe in their hands, and the moulding of our restored country will greatly devolve on them. Let all who have hearts to pray and faith in prayer, lift up their desires to Heaven for our government at this important hour.

OUR NEXT VOLUME.

Now is the time for every friend of the *Herald* to be active in obtaining a good list of New Subscribers for 1866. We intend to have the best religious and family paper in the land, and one every way worthy of being introduced into every family. It will be sound in doctrine, faithful as a chronicle of passing events, especially those having a bearing on the fulfillment of the prophetic word.

There are some who have directed the *Herald* sent to a friend for six months, at their own expense, and at the end of that time they frequently become so much interested in it as to continue it themselves. Several of our subscribers send to their friends in England; will not others do the same. The cost is \$2.50 a year. Cannot each subscriber obtain at least one more? will not our ministers lay themselves out on this subject and bring the claims of the *Herald* before all their congregations, both publicly and privately? They will do both to themselves and the cause great good by doing so.

Let us have a grand rally for the *Herald*, and double its list for 1866.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

This is an unusual theme, and one on which the great body of the Christian world is in the dark. Commencing with the next volume, we propose to give a series of articles on the subjects indicated, embracing the Scriptural and historical aspects of the subjects. All who wish the entire series should send in their subscriptions before or by New Year's day. We believe that the series will embody a large amount of information which at the present age is greatly needed, and which will clear up many obscure portions of Scripture, as well as bring to light that dark and mysterious future so much dreaded by the great mass of mortals.

Let all our subscribers call the attention of their friends to this subject, and get many subscribers as they can.

WHAT ARE WE DOING FOR CHRIST?

He has done much for us. He sought us when wandering far from God, and brought us nigh by his blood. It is written, "This man receiveth sinners, and he received us, and forgave our sins. He still seeks the lost, and asks us to help him. Are we doing it? We can speak a word for him to some poor wanderer; we can hand a tract to a thoughtless sinner; we can read the Bible to some poor, ignorant soul, or some sick and helpless one, and lead them to God. Above all, we can select some one out of Christ as a subject of prayer, and daily bear their case before the throne, asking the Spirit to awaken and convert them. Let us use the talent, even if it be but one. "He that winneth souls is wise."

VIOLENCE OF THE AGE.

From all parts of the country the papers are loaded down with reports of murders, highway robberies and garrotings. In many of our cities almost a panic prevails on the subject. What does it mean? Why such wide-spread violence? We answer, because the last days are here, concerning which the Spirit of God long ago instructed the apostles to write. What can be expected of the world when given up to the mediumship of demons, to be influenced by those foul spirits which have passed beyond the jurisdiction of earthly tribunals? In proportion as spiritualism prevails and the influence of the Bible is discarded, these crimes will multiply. If things progress long as they are now going on, we shall soon know the meaning of our Lord's saying, "As it was in the days of Noah and Lot, so shall it be in the day when the Son of Man is revealed." Human life, in the esteem of the roughts of this age, is no more than that of the brute. "The earth was filled with violence," and thus it is now becoming.

DONATIONS.

Elder D. Bosworth makes the following donations:

For life-membership to the A. M. A.	
To be hereafter named by him, \$100.00	
Tract Fund, 100.00	
Freedmen's Mission, 200.00	
To publish the Visitor semi-monthly, 50.00	
"Send the Herald to ministers of other denominations, 50.00	
"Send the Herald to the poor, 50.00	
Italian Mission, 50.00	
Total, 600.00	

The Lord bless the gifts and the giver.

CONFERENCE ESSAY.

We have received the manuscript of Elder Cunningham's Essay "ON THE HOLY SPIRIT, HIS PERSONALITY, OFFICE AND WORK." So valuable and at this time important a discourse ought to have a more wide circulation than our regular subscription list. We have therefore concluded to defer its publication for a week, in order to give time for orders for extra copies. The cost will be \$3.00 per hundred. Postage about 66 cents per hundred, or two cents for every three copies. There should be several thousand extra copies taken. The paper after our next will contain it entire.

CORRECTION.

In the Report of the Waterbury Conference, I am made to say, that "At Brooksville, after preaching in the meeting-house of another denomination, I had succeeded in getting a church built and paid for." Now, inasmuch as I did not so inform, or misinform the Conference, you will please allow me to say so to your readers. At Brooksville, there is not any other meeting-house beside the "Advent church," and that was erected mainly by the persevering efforts of Eld. D. I. Bosworth, U. S. A., and F. GUNNER.

News of the Week.

THE PRIVATEER SHENANDOAH.

The rebel cruiser Shenandoah, which, notwithstanding the close of the American war, had been committing great ravages upon shipping, chiefly in the Northern seas, and among whalers, arrived in the Mersey on the 6th, and surrendered to H. M. S. Donegal, Capt. Waddell, the commander of the Shenandoah, states that the last vessel he spoke was the Barraconia, from Liverpool, for San Francisco, from which he learned that the South was really and truly defeated. On this he at once stowed away his guns and ammunition in the hold, and steered for Liverpool, stopping at no other port.

On arriving near the port, he took a pilot on board and finding the news of the defeat of the Confederacy confirmed beyond all doubt, he hesitated to take the Shenandoah alongside a man-of-war, if there was one in the river. The ex-cruiser was in consequence placed alongside the Donegal, and a crew from that vessel placed in charge of her, some custom officers also being in charge with them. Immediately after the surrender, Capt. Waddell, his officers and crew came on shore. As she came up the river, the Shenandoah excited great attention, the sight of the Confederate ensign she carried being a novelty.

As soon as the necessary formalities were concluded, it was believed that she would be handed over to the United States Government. According to various reports, Capt. Waddell was more than once told while cruising in the Pacific, of the termination of the war, but as his informants were the crews of the Northern vessels he destroyed, he refused to give credence to the statement. The crew of the Shenandoah, it is said, suffered much from hunger, and three are reported to have died from starvation!

Of the seven Southern States lately in rebellion, for which President Johnson appointed Provisional Governors, all excepting Texas have held their State Conventions. Four of these, namely, Mississippi, Alabama, North Carolina, and Florida, have declared their secession ordinances null and void, and two of them—South Carolina and Georgia—have merely repealed them. The entire six have abolished slavery.

FEENIANISM.—A dispatch from Toronto says that the Fenian excitement of the last few days has subsided, and a general feeling of tranquillity and confidence now prevails. All necessary precautions have been taken to prevent lawless depredations by the Brotherhood.

"Perley" telegraph that the reward of \$100,000 for the arrest of Jeff. Davis, has been paid. The rewards for the arrest of Booth, offered by the general Government, the State of California, and the cities of Baltimore and Washington, amounting in all to \$250,000, will be distributed in a few days.

Another great artesian well, flowing 200,000 gallons daily, was struck at Chicago a few days since. Its diameter is five inches,

though the intention is to enlarge it to twenty inches, at which size it will have a discharge capacity of 17,000,000 gallons daily.

THE METHODIST.

This is one of the most valuable of our exchanges, and we heartily endorse the following from the N. Y. Observer:

"The Methodist ought to have that addition, and would have, if the public knew the value of the paper as we do. It is conducted with so much ability and taste as to be a model already, though yet in its teens."

PROGRESS IN THE TYROL.—In Tyrol the liberal party has just carried the day at an election. A certain number of persons were to be chosen at Botzen, and of all the candidates put forward by the clerical party not one was successful, in spite of the strenuous endeavors to get them elected. This is remarkable, and a proof of advancing enlightenment in the province; for till lately in no part of the empire was such intolerance to be found as in Tyrol. The priesthood there ruled with dominant sway, and so great was fear of any opposing influence establishing itself near them, that they were resolute in preventing non-Catholics from even purchasing a house, or settling in the country. Wherever such were to be found the community was enjoined to hold no intercourse with them, and if the heretic were in a humble or dependent position, the life he led, owing to such inimical feeling, was one of continual petty persecution. To have a conception of such a state of things one must have lived in the remotest valleys of the Tyrol, as I have done, and seen and heard how the parish priest uses his authority and power to make his parishioners keep aloof from the detested Protestant, and look on and treat him as the pariah of the West. Wherefore, the Austrian Government not long ago authorized the erection and consecration of a Protestant church at Salzburg, one may easily suppose the alarm caused by so astounding an innovation.—*Correspondence of Daily News.*

THE PRIVATEER SHENANDOAH.—The London correspondent of the New York Times, who visited the Shenandoah, in company with Mr. Dudley, our consul at Liverpool, says the whole vessel, above and below, was in the most filthy condition. It would seem almost impossible for humanity to have degraded itself to such a state of absolute neglect. Capt. Freeman's first letter to Mr. Dudley on going on board contained a requisition for chloride of lime and men for cleansing, as it would be impossible for any one to remain on board without immediate and thorough cleaning and purification. The vessel must have been in an abandoned state of discipline as common prudence would have dictated a necessity of avoiding such a stimulant to disease and disgrace. His candid convictions are, that the officers were afraid of the men, and made for an English port from motives of self-preservation rather than from any magnanimous consideration. In fact, the vessel was so crumk when she came into port that they had thrown ashes into the hold for ballast, and the crew were afraid of her rolling over, if they had encountered severe weather. Everything about the vessel indicated an extremity of condition in almost every department that compelled her to take refuge in a friendly port for safety.

The Temps, of Paris, contains a high eulogium on the American government. On the cessation of the civil war, the government had 1,000,000 of troops under arms, perfectly disciplined and proud of their recent triumphs. A single word from the war office has sufficed to disperse this mass of military. In less than three months every camp has been cleared—those immense groups of men who, it was, were lost to the arts of peace, have quietly returned to their homes, and are restored to agriculture, commerce and industry. There have only been retained a sufficient number of men and officers to complete the work of pacification and consolidate order in the South, which is struggling with the difficulties inseparable from a state of transition from slavery to the institutions of a free country. Having disbanded its troops, the American government not only sells its locomotives, steam-engines, horses, and beasts of burden, but its whole war equipments. An advertisement published in Philadelphia states that there will be an auction of cannon, bombs, pistols, swords, powder, shot, &c., while another announces the public sale of wharf boats, transports, etc. Other governments leave their cannon and war equipments to rust in their arsenals, but the sharper practice of the United States has promptly converted these useless materials into ready money, a system which the Temps strongly recommends to the practical statesmen of Europe, and especially to the apostles of political economy.

The amount of conscience money received by the Secretary of the Treasury for the year ending July 1, 1865, is \$20,876. This amount was paid in sums varying from fifty cents to \$500. About one-half of the fund was forwarded to the Treasury by Catholic clergymen, to whom the money was paid in the confessional. In one instance the fraud had been committed fifteen years prior to the date of refunding the money.

The Germans in different portions of Texas are making great preparations to plant large fields of cotton next year. Many have rented land from planters who are willing to allow them their use for a reasonable consideration.

A VOW AND ITS FULFILLMENT.—J. R. Kelso, radical member of Congress from the fourth district of Missouri, recently passed through St. Louis on his way to Washington. While serving as a captain of the militia he made a vow that he would never cut his hair and beard until he had killed twenty-five bushwhackers with his own hand. He is now close cropped, and boasts he has fulfilled his vow by killing that number.—*Cincinnati Times.*

A LOTTERY OF DEATH.—The money (about \$10,000) which led to the horrid

murder of the Cuban, at Brooklyn, N. Y. Wednesday night, was won by him in an Havana lottery some time since.

REINFORCEMENTS FOR THE POPE AT HAND.

The French commenced the evacuation of Rome on the 5th inst. Great fears have existed among the faithful, for the fate of his holiness when once the French army should leave him. But it seems from the following item that help is promised from a source heretofore little expected.

A tract now circulating in the provinces, with the written approbation of the Archbishop of Tours and the Bishops of Bayonne and Lucon, holds out the prospect of the temporal power being shortly aided by a legion which was wanting to General Lamoriciere at Castellidardo. It says: "The Holy Virgin has appeared to a nun of surpassing sanctity, and said to her—'The responsibilities of La Salette are about to be accomplished; recommend many prayers to appease the wrath of God.' The nun answered—'You are all powerful; you ask God to protect his Church; what credit have I? The Holy Virgin replied—'God will grant his help in answer to prayers addressed to me, and the more numerous they are the greater will be the aid. I will come with legions of angels, and I will save the Church.'"

THE STUDENT AND SCHOOLMATE. The December number of which has come to hand, is one of the best monthlies for the use of schools and families. The announcement for 1866 we give below:

"The Publisher announces that the STUDENT AND SCHOOLMATE will continue to be edited by OLIVER OPTIC, who will contribute an original story in monthly chapters. HORATIO ALGER, JR., SOPHIE MAY, Mrs. P. A. HANFORD, 'E. C. J., and other gifted writers have been secured, and will regularly contribute to its pages.

The Magazine will be enlarged to forty pages, and every effort will be made to sustain it as a first class illustrated Boys' and Girls' periodical. JOSEPH H. ALLEN, Publisher. 119 Washington Street, Boston. \$1.50 per year.

MANUFACTURES IN WORCESTER.—The Transcript says that the largest branch of business in Worcester is the manufacture of boots and shoes, amounting to \$2,558,517. The next is the woolen manufacturers, \$2,122,937; wire do, \$1,500,000; rolling mills, \$1,300,000; cotton and woolen machinery, \$1,190,000. Then there are thirteen establishments which produce from \$100,000 to \$700,000 per annum, averaging \$334,000 each, amounting to \$4,348,000. There are besides ninety-two different kinds of mechanical business, varying from \$500 to \$90,000, and amounting in the aggregate to about \$1,675,000. Total \$14,734,454. As the population is 30,058, it appears that there is one branch of manufacturing industry to every 332 inhabitants. There are of course a large number of trading establishments, financial institutions, &c., besides a very considerable population engaged in agriculture, so that Worcester may probably challenge a comparison with any other city in the United States for its diversified industry.

THE GIRARD ESTATE AND COLLEGE.—The income of the Girard estate, in Philadelphia, is now about two hundred thousand dollars a year, and still increasing. On the first of January, 1864, there were four hundred and forty-five pupils in the institution, and five hundred and sixty-three on the first of January, 1865, when thirty-seven vacancies existed. During 1864 twenty were bound by indenture of apprenticeship; seven on trial, waiting agreement between the employers and the pupils to become their apprentices; nine died; three had their indentures cancelled, and thirty were expelled. In February last, there were one hundred and forty-two applicants for the benefits of the institution, although twice during the past four years every applicant was admitted to the college.

The "Church Congress" as it is called, has recently been in session at Norwich, in England. Some of the facts brought out in the report upon church attendance are embodied in the following paragraph, which we cut from an English paper:

"In London alone 4,000 new houses were erected annually, and to provide a minister of the church to every 2,000 souls it was calculated that 527 new clergymen were now required. London contained about 3,000,000 souls, but it was computed that three-fourths of this population were left destitute of the means of grace, while inducements to irreligion abounded on all sides. In Birmingham the church only provided sittings for 30,000 in a population of 300,000; and in Liverpool it was calculated that 150,000 persons went to no place of worship whatever. In England there were 75,000 public-houses and 45,000 beer-shops, the total bearing a proportion to the parochial clergy of more than seven to one."

It is a comfort to reflect that some provision is made for the religious education of the people of England, besides that afforded by the Church.

NEWLY DISCOVERED MEXICAN CITY.—The ruins of an extensive Mexican aboriginal city, which have just been discovered, are situated in the forest of Jicorumbo, in the province of Tlaxcala. The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surmounted by the same. The whole is enveloped in a dense forest of cedar and ebony trees. Some of these cedars are of such immense size, that eight men taking hold of hands together could not reach around one of them. These forests are of healthy table lands, about fifty miles from the port of Tuxan.

There are in Philadelphia almost five thousand licensed liquor shops, and as many more, it is said, where liquor is sold by those not licensed. The city has the largest poor-house in the world.

"THE SOUTH VICTORIOUS."

So says Wendell Phillips. So say we, but in a very different sense. We hold that the South has most gloriously, beneficently triumphed, in our late struggle—that her gain by it will immensely exceed that of the North—in that,

1. Slavery is abolished.—That horrible barbarism no longer scourges and cripples the finest portion of our country. Labor will no more be stigmatized there as the fit employment of "mud-sills" and mindless, benighted, degraded serfs. Had Slavery never crossed the Atlantic, the population of the South would have been double and her wealth at least treble what they are to-day. Common Schools would have educated her children; Manufactures diversified and enriched her industry. Freedom of speech and of the press would have enlightened and elevated her masses. We firmly believe that the wealth of the South will be doubled within the next ten years, and that her people will find the improvement in their condition so great that they will be thankful even for the Rebellion, since it is probable that but for it, Slavery would have clung to them another century. Even five years hence, they will openly and generally rejoice that Slavery is no more.

2. State Sovereignty and the constitutional right of secession are no more.—They were always mischievous, pestilent delusions. A nation, whose several parts are yet its superiors, and whereof any part is at liberty to withdraw at will, is a fraud—a sham—a fiction. It can have no settled policy, make no binding engagements, hold no stable position. It is a fog-bank, a smoke-wreath, a dissolving illusion. Mr. Jefferson well said that, if the South were severed from the North, South Carolina and Georgia would only transfer their jealousy of New England to Maryland and Virginia. It was understood throughout the late rebellion, that the triumph of secession would lead to further secessions. The South wants order and repose; secession is anarchy made chronic—suicide exalted from an aberration into a law. The last half-century's convulsions of Spanish America fully prefigure what the South would have experienced, had her independence been wrested from the Federal authorities. The trade of the Missouri, upper Mississippi and Ohio arrested by a boom across the great river below Cairo, and turned from New Orleans and the Gulf to New York and the Atlantic—there is no single aspect wherein the overthrow of secession is not a great escape for the South.—*N. Y. Tribune.*

CHINESE SEEDS AND PAPER.—The Washington Chronicle says that Commissioner Newton, of the Agricultural Department, has received from China a collection of nearly one hundred varieties of cereals and vegetable seeds, in small quantities, for the experimental or propagating garden, together with an almost endless variety of curiosities from China. These are the results of the labors of Varman D. Collins, who went to that country about two years since. In this collection is a Chinese volume on botany and agriculture, printed in the Chinese language. Also numerous specimens of agricultural and other implements and machinery. Quite a large collection of specimens of fibres, some of them real curiosities, accompany this collection, and are well worth the attention of those versed in such matters.

Mr. Newton also receives with this reinforcement to his department a number of specimens of Chinese paper. Bamboo paper, nearly white, and of good quality, sells in China at the rate of \$3.08 per ream; a good quality of Bamboo paper, very light yellow, at \$2.65 per ream; Mulberry paper, nearly white and rather flimsy, \$1.00 per ream; straw paper, an excellent quality, bright yellow, for wrapping, 75 cents per ream; Mulberry paper, brown, a good quality, \$1.45 per ream; Bamboo paper, light color and good face, \$1.34 per ream; and straw paper, good quality, 67 cents per ream. This paper is more difficult to tear than that of American manufacture.

A large number of specimens of Chinese cords are also in this batch of curiosities, and consist mostly of the fibres of trees, &c. A few bottles of sorgo sugar, syrup, and a variety of sorghum seeds, are embraced in the collection, the sugar being a very fine article.

A curiosity shown us was a Testament printed in Chinese language, in the finest style of the Chinese art, the result of American genius and enterprise, in the person of Mr. William Gamble, superintendent of the American Presbyterian press at Shanghai. Our attention was next called to seven cases of insects, collected in China, and the greatest variety ever received in that department from any place at any one time. They are well worth a careful inspection.

A specimen of Chinese wall paper graced the same table, the colors of which were red, yellow and blue. This is manufactured from fibres.

POMPEY'S PILLAR.

A curious discovery has recently been made in attempting to repair the basement of this celebrated monument, which seemed to threaten ruin. M. D'Arnaud-Bry, a French engineer, having been appointed by the Viceroy of Egypt to direct the work of consolidation, he first of all caused a few of the loose stones forming the basement to be removed with all proper precaution; but it was soon found that these stones had nothing to do with the support of the pillar, and that the latter rested entirely on a cube of very hard quartzose puddingstone within the basement. Upon further examination it was discovered that this cube bore an inscription in hieroglyphics turned upside down, and was, in fact, the capital of a column belonging to one of the temples of Upper Egypt, and conveyed thither for the express purpose of serving for the base of the column. M. Mariette has deciphered the inscription, and found the name of Sesostri II., the father of the great Sesostri, mentioned in it; so that Pompey's pillar, now 1500 years old, rests on the fragment of a monument erected at least seven centuries before the Christian era. A new basement has now been constructed,

with a passage all round the stone, so that visitors may inspect the hieroglyphics, and the whole has been raised in to protect the monument from deterioration.—*Galignani.*

SCRIPTURES EXPLAINED.

As an eagle stirreth up her nest, &c. Deut. xxxii. 11. A highly poetical image, and true to nature. The eagle's care for its offspring has often been observed, and among naturalists excited great admiration. "She builds her nest on high, among the crags of the rocks;" it is square in form, and perfectly level, consisting of twigs and branches firmly compacted. As soon as the eaglets are old enough to provide for themselves the parents exclude them from the nest, and use every artifice to induce them to fly. For this purpose they shake up or "stir" the nest; with their talons or wings they dash it from the rocky platform; they then "flatter over their young," and by successive circles or gyrations, gradually widening in circuit, encourage them to expand and exercise their newly fledged wings. If they shrink from trying themselves on the buoyant air, the old birds take them on their backs, or stretch out their strong pinions to bear them aloft till they get accustomed to the use of their untutored powers. If the eaglet becomes tired of its flight, and begins to fall toward the earth, the eyes of the parent birds are following it, and ere it is dashed to the ground they dart after it, and fling out their strong pinions beneath it to break its fall, and bear it aloft again. Thus Jehovah says to the Israelites, "Ye see that I have borne you on eagles' wings."

"The stars in their courses fought against Sisera." Judges 5: 21, 22. Mr. Parkurst, as a disciple of the Hutchinsonian philosophy, speaks of the supernatural influence exerted on that occasion by the stars and planets in causing abundance of rain, which swelled the river Kishon, at all times rapid, and swept away the hosts of Sisera as they tried to ford it. But may it not refer to the extreme brightness which the heavenly bodies might exhibit on that memorable night, which enabled the Israelites to follow the flying foe till "there was not a man left?" The stars or celestial orbs might be said to "fight against" the Canaanites when the sun and moon stood still at the command of Joshua. A similar advantage was enjoyed by the British at the battle of Waterloo, which took place when the days were the longest and the moon was at full—a circumstance which rendered escape or concealment through the night impossible. This does not at all clash with the idea that the river Kishon was also largely swollen by the waters which swept forth from the plain of Esdraelon after the most terribly dreaching rains.

"The words of the wise are as goads," &c. Eccles. xii. 11. A large herd of cattle pass by. Twenty drivers, each furnished with a stick five or six feet long and pointed with an iron point or nail fastened to the smaller end. There is allusion to this in the words, "The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd." Now there used to be a custom, and it is still observed to some extent, that the head herdsman alone was allowed to fix the points into the ends of the goads. For this purpose he keeps some simple tools; and he is careful to prevent any of the goads from having points too long or too sharp, else they might injure the cattle. He also sharpened those that were blunt through use. "The words of the wise are as goads," &c. They are not too sharp, and though sharp enough to arouse, they inflict no wound.—*Pittsburg Christian Advocate.*

EVENING QUESTIONS.

1. Have I read a portion of God's Word to-day? and if I have, in how hurriedly, and without meditation, or reverently, and with sincere appreciation of its preciousness?
2. How have I prayed to-day? Has it been formally, without realizing thoughts of God; and without sensible nearness to God; or with affection, fervor and confident dependence on Christ's mediation?
3. Have I been sensible of any holy motion of God's Spirit in my soul; or have I encouraged or discouraged his gracious visits?
4. Have I longed after God, panted after his manifestations to my soul, and felt that in his favor and love alone could I be happy?
5. Have I studiously repressed evil thoughts and desires to be delivered from their intrusion? and have I made any successful assaults on my easily besetting sins?
6. Have I been guilty to-day of envy, jealousy, pride, evil speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?
7. Have I realized my nearness to eternity, and encouraged myself to meditate on and to seek preparation for death, judgment, and the coming of my Lord?
8. Have I met crosses and disappointments, wrong or slanderings, with meekness and patience?
9. Have I been covetous, or have I resisted the tendency of my heart to avarice by the performance of benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good unto all men as I have opportunity?
10. Have my secular avocations absorbed too much of my time and attention to-day?
11. Have I lived to God's glory, or for my own selfish ends to-day?
12. Is it a matter of conscience with me that religion is my chief concern and the source of my greatest pleasure?
13. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?
14. Have I spoken unadvisedly with my tongue, or rashly judged others?
15. Has the world been in any way benefited by my living to-day?
16. Have I had opportunities for doing anything for Jesus, and have they been embraced? Have I spoken well of him to any perishing sinner? Have I given away a re-

ligious tract, magazine or book to any one, with prayer for the Spirit's blessing?

17. Have I prayed for the prosperity of the church, and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?—*Exchange.*

I WILL TRUST.

"When he giveth quietness, who then can make trouble."—Jon. 3: 25.

Lead me, O blessed Guide, through what rugged paths thou wilt, since it is thine hand that leadeth me, and since wherever thou biddest me walk, there thou must of necessity be also. Comfort thyself, O my trembling soul, and bestow thyself securely in the clefts of the living Rock, and drink therefrom of its sweet waters; eat of the honey that continually drippeth for the refreshment of weary travellers, and leave the hushing of the rising tempests, and the lightning of the coming darkness to the Guide who holds thee by thine hand. *His hand has hold of thine.*

Hast thou ever considered, O my soul, that it is not thy poor trembling hand holding Christ, but his eternal hand of strength that holds thee which maketh thee sure? Yield thyself unto him, and think not, anxiously, of what thou mayest have to overcome, for he hath said he performeth all things for thee; and the storm that thou fearest can never harmfully reach thee if thou wilt but hide thyself in him. Thus thou wilt find a sweet quietness, and the breaking of the winds without will be but as an empty noise that maketh for thee no trouble.—*Zion's Herald.*

SYSTEMATIC GIVING.—A great deal has been said as to how much we ought to consecrate to the service of God. It is an important question, on which every Christian should come to a deliberate and prayerful decision.

We are only stewards, and a strict account will be required from all of us as to the use we have made of the temporal blessings entrusted to us.

When systematic giving is adopted; that is to say, when a certain proportion of our income or earnings is set apart to be given regularly to the Lord, either weekly, monthly, or annually, the custom tends to open our hearts, and it also relieves us from the effort otherwise required for each act of giving, as the money is then ready to pass on to some charitable object.

I feel confident that if any of your readers who have not tried this method will do so, they will never have cause to regret having made such a trifling sacrifice for the sake of our blessed Lord and Saviour Jesus Christ, who has done so much for us.

"A SEVENTH FOR THE LORD."

HALIFAX.—The Lord is blessing our labors abundantly among the most wicked characters of our town. Our brethren, the Independents, have granted us the use of a small school-room in Cripplegate free of expense, where we are holding services before opening the hall.

A. King-cross, Halifax, Eng.

CURE FOR SCALDS BY STEAM.—White lead mixed to the consistency of cream in Linseed oil, applied to the part. Its relief is almost instantaneous.

LETTERS RECEIVED.

J. H. Vandervee; W. B. Herron; S. C. Berkitt, Where is Ellen Nutt's paper sent now? Geo. Hamilton; E. Matthews; John Howe; J. S. Bliss; have not heard from him; Roswell Robinson; Susan A. Hill; S. R. Smith, have none of the books; Samuel Grey; H. B. Woodcock; J. Schilling; Milo J. P. Thing; Ann P. Lester; Charles B. Lessard; Henry Mellus; books and all transient matter must be prepaid when mailed; Henry Woodbury; H. B. Eaton; Rosannah Cox, the money sent last summer was not received. Send direct by mail from your post office. F. Gunner; R. Hutchinson; J. M. Orrock; Emma Swartz; D. I. Robinson.

NOTICES.

A. M. A.

The Board of the A. M. A. will meet at Westboro, Mass., Dec. 13th, at 9 A. M. A full attendance is requested.

L. OSLER, Pres.
J. H. VAN DERZEE, Sec.

LINUS DOUGLAS, where has your paper been sent? In directing changes it is important that the place from which it is to be changed should be named.

Haverhill, Mass., Sunday, Dec. 3.
Truro, Mass., Sunday, Dec. 10.
Wellfleet, Sunday evening, Dec. 10.
Provincetown, Wednesday evening, Dec. 13.
G. W. BURNHAM.

ENGLISH BIBLES.

We have a few copies of English Bibles.
Roan Gilt edges, Brass rims,
marginal references, 2 00
Diamond, 16mo. Calf binding,
marginal references, 1 50
Pica, New Testament and
Psalms, Roan Gilt, large, clear
print, 2 00

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Sword of Bunker Hill." Price of single sheets, 5 cents. 42 cents a dozen. \$3.00 per hundred.

THE MASSACHUSETTS CONFERENCE OF CHURCHES.

It will be remembered by some, that in 1853 an organization was effected, known by the name of the Massachusetts Conference of Advent Churches, holding its first meeting at Lawrence, Mass. This organization was successfully continued a number of years; until a variety of causes operated to its discontinuance. Recently, many have urged a revival of this organization, and the undersigned have united in calling a meeting at Westboro, Mass., to commence Tuesday, Dec. 12, at 2 1/2 P. M., and continue till Thursday eve, the 14th, to consider the propriety and importance of the measure

proposed. The Pastor and church at Westboro, have extended a cordial welcome to this meeting, and it is very desirable that every Advent church in Mass., and vicinity, should be represented by chosen delegates, and that Advent ministers, ordained, and unordained, should be present at the meeting.

Brethren of the ministry and laity, let us show that we have faith in the truth we cherish and preach, by increased activity in the cause we love.

J. LITCH,
J. PEARSON, JR.,
R. R. KNOWLES,
L. OSLER.

BOOKS, PAMPHLETS AND TRACTS.

FOR SALE AT THIS OFFICE.

	Price.	Postage
Memoirs of Miller, 1800	\$1.00	20 cts
The Christian Lyre, 75	12	
Voice of the Church, 80	16	
Saints' Inheritance, 75	16	
Baxter's Napoleon, 75	12	
Messiah's Throne, 75	12	
Spiritualism versus Christianity, 75	16	
Night of Weeping, 50	8	
Zethar, a Poem, by B. D. Haskell, 75	12	
Great Confederation, 15		
Historical Pereginations of the Kingdom, 6	2	

JERUSALEM IN GLOOM AND GLORY: with a Review of the Rev. G. B. Buser's Objectory to Error: by J. M. Orrock. This is a pamphlet, for the times, well calculated to remove objections to our views on the Pre-Millennial Advent of Christ, and is adapted to circulate among all denominations of Christians. 150 pages, 12mo. Price 15 cts. single; \$1.50 per doz.; \$10 per hundred.

VINDICATION: The Speedy Advent of Christ to Judgment an Incentive to Missionary Effort. Price 30 cts. per hundred.

THE SECOND ADVENT OF CHRIST WILL BE PRE-MILLENNIAL. 16 pp. Price \$2 per hundred.

THE LORD'S COMING A GREAT PRACTICAL DOCTRINE. 124 pp. Price \$3 per hundred.

WILL OUR GODS AGAIN TO REIGN ON EARTH. Price 30 cts. per hundred.

DOES THE SOUL LIVE IN DE

List of Donations.

And that you remember the words of the Lord Jesus Christ, how he said, "It is more blessed to give than to receive."—Acts 20: 35.

FOR EXTRA EXPENSES OF TRAVEL.

Amount previously received, \$604.17
H. Harriman, 1.00
N. P. Finch, 1.00

FRIENDS AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

AMOUNT PREVIOUSLY RECEIVED.

Amount previously received, \$107.65
D. Bosworth, 1.00
D. Bosworth, 1.00
D. Bosworth, 1.00
D. Bosworth, 1.00

FOR MISSION HOUSE.

Amount previously received, \$107.65

DO SOCIETY FOR FREEDMEN'S MISSION.

A Little Giver, \$12.40

TO BUILD A HOUSE FOR AUNT PRISCY.

Amount previously received, \$2.00

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$21.00
D. Bosworth, 100.00

The Family Circle.

AN AGED BELIEVER AT THE GATE.

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door,
Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His home.

A weary path I've travelled, dark darkness, storm and strife,
Bearing many a burden, struggling for my life:
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voice of the blessed as they stand,
Singing to the sunshine of the stainless land;
O, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me struggling with the foe,
Their pilgrimage was shorter, their triumph sooner won,
How long they'll hail me when my toil is done!

With them the blessed angels, that know no grief or sorrow,
I see them by the portals, prepared to let me in,
O, Lord! I wait Thy pleasure; Thy time and ways are best;
But I'm wasted, worn and weary—O, Father! bid me rest!—*Dr. Guthrie's Sunday Magazine.*

(From the Revival.)

THE TWO DREAMS.

(Continued.)

could not forget Harriet Walton. As I found her to be a true type of it, her sentiments very fairly represented those that prevail in it. After a while she was not a singular being to my mind. I came to know a great many such people, men as well as women. They are truly the "dangerous classes," and there are various sorts of them. Harriet (Walton) is of the worst, most dangerous, and most hateful kind of all. Many of those who write and talk about those "dangerous" folks do not know them. It requires personal intercourse to have any idea of their villainy, and this is what few attempt. When I speak of those "miserables" I am told that they are so few in number that it is not worth while making a stir about them. Are they numerically few? Who can tell? One danger connected with them is that they are not easily counted. Their "dangerousness" is not exactly that they increase to any enormous extent, but that they leaven society with their poison. That they do so is not to be questioned. Victims to crime, who come to the forefront, and get the rewards of their deeds under human institutions, do not multiply, perhaps; but victims that suffer the silent penalties of the divine law are thickening with foulness the air we breathe. Vice is enlarging its border, and entering even the pleasant places of our select, cultivated community. This cannot be denied: "Verily, a little leaven leaveneth the whole lump."

A few nights ago, I was preparing for bed, when there came a ring of the "servants' bell," and, knowing that my servants had retired to rest for some time, and that it was not probable that any of them were awake, I went to reply to the summons. I opened the hall door; no one was there, and I was about to shut it rather angrily at being the subject of a runaway ring, when I saw that there was something at the area gate. I spoke to it, and no answer came. I called, with similar effect. There was no policeman in view. At last I went down the steps and approached it. The dark mass rose up. It was a woman. When she stood up, the gas fell on her features; they were ghastly white. It was Harriet Walton.

"Oh, have I found you, madam? I did not know it was your house; I pulled away all my misery, but God led me right!"

"Come in, come in!" I said. "How did He find you, ma'am? She perfectly understood who I meant by 'He.'"

"The Shepherd sought his sheep, the Father sought his child."

I knew it was the lost one found. I placed her on a chair in my study; but

she declined the honor of sitting in my presence, and in deep and painful humility stood before me. Her face had a terrified expression, and she seemed to be in fear of me as well as of an Invisible Presence. I spoke reassuringly to her, and she scarcely appeared to hear me. Her eyes searched mine with awful earnestness.

"Do you forgive me? Can He forgive me?"

"He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," you know; I often told you so," I said.

"Oh, did you, ma'am? I don't remember a single word you ever said to me; but I know how you came patiently and listened to me, and I recollect all the bad things I said to you."

"Don't talk of them; tell me what you feel now," I requested.

"That I cannot, madam; but I must tell what has happened. The child took sick with a woman to whom I gave it in care. She sent for me, but it was dying. I was so mad, so sorry, so frantic for leaving it, for trusting her, blaming myself, most, but determined to be revenged on her. I struck her. We fought like beasts, and I fell down beside my baby. It was dead. I lay there I don't know how long. I was stupified by blows, grief, remorse, fear; and, I can't tell how it happened, but the room got suddenly filled with a silver light, and I saw by that light a picture which I must describe to you. There was a great river, and I was in it swimming after my child, which was floating away with its face towards the sky, and a sweet little smile on its darling lips; but I was straining, and pushing, trying to reach it, and pull it back. Then I felt that I was in the stream, and that I was sinking, and that the water was stifling me; and just then a hand caught me, and, O, I was so glad! It raised my head, and a voice said, 'Come unto me, ye weary and heavy laden;' (did you ever say that to me, ma'am?) and I looked up, and it was your face I saw bending over me; and then I awoke and rushed out, and here I am! Now, indeed, I am weary; show me where to rest."

I saw that bodily and spiritually she was weary; but I had become so doubtful of all such people that I began to think her physical nature was that which chiefly claimed attention. "You shall go to a hospital," I said, "and I will shelter you until morning."

She was docile as an infant now. I led her to a little room in which there were some spare pieces of furniture, and among them an old couch; on it I made her comfortable; gave her some refreshment which had been placed for my supper, and left her to herself. She could not eat, and I tried to prevent her from speaking and exhausting her strength, which seemed to be very small, and I was also anxious to make her feel that I could not come between her and her Saviour.

"I cannot pray," she cried.

"Well, do not try, only believe; just trust that there is love, and pardon, and mercy for you. Do nothing; say nothing. Jesus did it for you. Tell him what you feel now. He will understand you. He came to bring salvation to sinners."

"Not to such as me."

"Yes, to the woman taken in adultery; to the women of the city, to the thief, to Saul a murderer—to the worst, the vilest, to drunkards, and to every sort of wicked person." She wept as I repeated

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lost all their guilty stains."

These tears had no conviction in them for me. I had seen them too often without any saving effect being produced, that I was case-hardened. I hoped, but had no certainty of real conversion to God.

In the morning, I took her to Hospital. She was in a worse state of health than I had thought.

"Poor wretch! she can't hold long," said the house-surgeon.

I saw her daily for a fortnight, and truly her contrition was abundantly evidenced. Great peace followed; the bitterness departed from her speech, and in its stead her "mouth was filled with the praise of the Lord."

"O, what sinful folly I once talked to you, madam! Can you ever forget it? No wonder you left me to myself; but he did not forsake me. I used to boast to you that I knew wonderful things about sin; now I know the greatest mystery in the universe. O, it is a very curious thing—something that very few can come to know and feel exactly proved to themselves, although they may hear of it and believe it. It is a strange, marvelous, extraordinary thing! It was revealed to me last night on my bed. I had another dream, such a beautiful one, and you were in it again! You always are now, and this dream explains why you appear in all my dreams."

A heavenly smile passed across her countenance like an illumination. A bright thought was gleaming from her unusually brilliant eye.

"What was the mystery?" I asked.

"O, my dream tells it. I'm sure it's true. I'll tell it to you, and you tell it to all those who work for the Saviour."

"It was very light, so light that I was dazzled, but he was there, and we can always see him in any light; and he smiled at you as you were trying to get

me out of an awful pit, and you could not lift me, and you turned (O, so grieved!) away. But where your fingers had touched me there was left a spot of light. Is was the end of a ray which had passed from you into me, and it could not go away, for it was fixed like an immovable bar of solid gold. It pierced me, though you did not see, and I did not feel, and the shining thing came direct from his hand, and could never be broken nor turned aside. It was part of himself that had come upon me, and from it I never could be plucked. So that is how I was drawn to him through you, madam."

The beauty and truth of this image struck me powerfully. It was indeed a revelation made to her, and I glorified him who sometimes "hides such things from the wise and prudent and reveals them unto babes."

"I shall not forget this new secret, Harriet; the old ones are quite passed away; all things have become new with regard to you."

She smiled, and I left her in the expectation of seeing her on the morrow. It came, and I visited her bed, but she was gone to see the light of which she had so happily dreamed, and in which I shall one day meet her and the babe which was rescued from her sinful maternity.

Christ stood in the light which my eye could not see.

But a bright ray passed down from his Spirit to me:

Wherever I wandered, 'twas with me, and when I prayed for a soul, it shed light on it then. Though I did not see it and went on in pain, though the soul did not feel it, and knew not its gain.

Still it never departed, 'twas fixed to the spot, I moved from the place, but it changed not.

"I took through thy hand," said the Saviour to me.

"And that which I touch shall never get free. My hold, though it be but impalpable ray, shall enlighten that soul till I usher in day. The day of salvation must come to the heart, which has ever been touched; the lowest part even of the hem of my garment—the humblest thing that belongs unto Me, this great virtue doth bring."

Art thou, then, a member, and dost thou not know that wherever thou goest, I surely there go; that the work that thou dost is not solely thine own?

It is mine, and I never will leave it undone. Go, touch, then, the sinner—go whisper my word, though thou canst not see me, I'm there," said the Lord.

OUR LINCOLN.

Months have passed since he was snitten, and the pen of the historian has been busy with the record of his great deeds; but who will ever record those unnumbered little daily acts of loving kindness, which brought him so near, and so endeared him to the "common people."

A mother, my near neighbor and dear friend, had a son, who, with a boy's thirst for adventure had "run away," and enlisted in the army. It was not well for him to be there, for he was but a child in years, though, being overgrown, he had gained admission to the ranks by giving false age.

Weeks went by, and letters came from the wayward boy. He had been in battle, done bravely, escaped unhurt, and been promoted to stand next the color-bearer; to renege and bear the flag, in case he fell. His mother mourned afresh in view of this perilous post; for, although her heart glowed with pure patriotism, she knew that her son's strength was unequal to these many duties; that he must soon utterly fail, or fall a useless sacrifice. She hoped too, that when his false visions had faded in the light of stern realities, he would gladly, could it be in honor, return to his home.

So she arose one morning, and said, "Our Lincoln is good; I will go to him, and see if my son may not be discharged."

She went alone; no friends on the way, no friends at Washington, but even a humble, unbefriended mother could reach our Lincoln, and she was soon in his presence.

I know not in what words she told her heart's burden, but I know how that burden was lightened by his kind reply, "I will do all I can for you, madam."

As her tearful eyes rested on the handwriting, a recommendation to the Secretary of War for her son's honorable discharge, she thought perhaps of One, who, long ago in a far-off land, said, "go thy way; thy son liveth," and whispered in her heart, "They are alike."

As she passed out through the waiting throng, folding those precious words to her heart, is it any marvel if she whispered yet again, "Surely our Lincoln walks in his footsteps of whom it is written, 'And the people followed him; and he received them, and healed them that had need of healing.'"

That precious line from the President secured the boy's discharge, and soon there was rejoicing beneath the parental roof because they had received him safe and sound.

Our Lincoln; it is the language of the people's appropriating love; let me therefore write it as the title of this simple record.—*Congregationalist.*

LADY HUNTINGTON AND THE GARDENER.

Lady Huntington having employed a man to work in her garden, took an opportunity to urge him to take some serious thought about his soul. Some years afterward she employed another man for the same purpose, and began to talk to him in the same way, expressing her fears that he never prayed or looked to Christ for pardon. "Your ladyship is mistaken," said he. "I heard what passed between you and James, at such a time, and the words designed for him

took effect on me." "How did you hear it?" she inquired. "I heard it," he replied, "on the other side of the garden through a hole in the wall, and shall never forget the impression I received." Do any of my readers ask, "What good can I do?" You perceive what power there is often in a word in due season, fitly spoken." You know not what good you may do, by watching opportunities to speak good words.

The gem cannot be polished without friction, nor man perfected without adversity.

WISTAR'S BALSAM.

—OR—

WILD CHERRY.

HAS BEEN USED FOR NEARLY

HALF A CENTURY.

WITH THE MOST ASTONISHING SUCCESS IN CURE.

Coughs, Colds, Hoarseness, Sore Throat, Influenza, Whooping Cough, Croup, Liver Complaint, Bronchitis, Difficulty of Breathing, Asthma, and every affection of the Throat, Lungs and Chest.

CONSUMPTION.

which carries off more victims than any other disease, and which baffles the skill of the Physician to a greater extent than any other malady, often

YIELDS TO THIS REMEDY!

AS A MEDICINE,

RAPID IN RELIEF, SOOTHING IN EFFECT, SAFE IN ITS OPERATION,

IT IS UNSURPASSED!

while as a preparation, free from noxious ingredients, poisons, narcotics; uniting skill, science and medicinal knowledge, combining all that is valuable in the vegetable kingdom for the cure of diseases, it is

INCOMPARABLE!

and is entitled, merits and receives the general confidence of the public.

SEYMOUR THATCHER, M. D.,

of HERNIM, N. Y., writes as follows:—

"WISTAR'S BALSAM OF WILD CHERRY gives universal satisfaction. It seems to cure a Cough by loosening and cleansing the lungs, and allaying irritation, thus removing the cause, instead of merely covering the cough and leaving the cause behind. I consider the Balsam as good as any, if not the best, Cough medicine with which I am acquainted."

FROM R. F. YELLOWS, M. D., OF HILL, N. H.

"Although I have generally a great objection to patent medicines, I can but say, in justice to Dr. WISTAR'S BALSAM OF WILD CHERRY, that it is a remedy of superior value for Pulmonary Diseases."

I have made use of this preparation for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long-standing Coughs, Croup, and Sore Throat, and in all cases of lung disease, which has taken this remedy, and who, but for its use, I consider would not be living."

UNSOLICITED TESTIMONY.

From REV. FRANCIS LORRELL, Pastor of the South Congregational Church, Bridgeport, Connecticut.

BRIDGEPORT, JANUARY 21, 1884.

Gentlemen:—I consider it a duty which I owe to suffering humanity to bear testimony to the virtue of Dr. WISTAR'S BALSAM OF WILD CHERRY. I have used it when I have had occasion for any remedy for Cough, Croup, or Sore Throat, and many years, and never, in a single instance, has it failed to relieve and cure me. I have frequently been very hoarse on account of the cold, and have found it necessary to use someone on the following day with mysinglers, but by a liberal use of the Balsam my hoarseness has invariably been removed, and I have breathed without difficulty."

I commend it to my brethren in the ministry, and to public speakers generally, as a certain remedy for all the throat troubles to which we are peculiarly exposed."

Entirely unsolicited, I send you this testimonial, which you are at liberty to use in any way you choose. Perhaps the Balsam does not affect all persons alike, but it always removes my hoarseness, and fits me for the minister's hard working day—the Sabbath."

Very truly yours, FRANCIS LORRELL.

PRICE ONE DOLLAR A BOTTLE.

SETH W. FOWLE & SON,

18 Tremont Street, Boston,

AND FOR SALE BY ALL DRUGGISTS.

Grace's Celebrated Salve

CURES CUTS, BURNS, SCALDS,

Grace's Celebrated Salve

CURES WOUNDS, BRUISES, SPRAINS,

Grace's Celebrated Salve

CURES RINGWORMS, WARTS, &c.

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CURES CORNS, FLEAS, PILES,

Grace's Celebrated Salve

CURES PROZEL LIMBS, AND CHILBLAINS,

Grace's Celebrated Salve

CURES CHAPPED HANDS, AND BRUISES,

Grace's Celebrated Salve

HEALS OLD SORES, FLESH WOUNDS,

Grace's Celebrated Salve

is prompt in action, removes pain at once, and reduces the most angry-looking swellings and inflammations, as they may, thus affording relief and a complete cure.

Only 25 Cents a Box!

(Sent by mail for 35 cents.)

SETH W. FOWLE & SON, Boston,

PROPRIETORS.

For sale by all Druggists, Grocers, and at all country stores.

Business Notices.

A NEGLECTED COUGH, COLD, OR SORE THROAT, which might be checked by a simple remedy, like "Brown's Bronchial Troches," if allowed to progress may terminate seriously. For Bronchitis, Asthma, Catarrh, and consumptive Coughs, "The Troches" are used with advantage, giving oftentimes immediate relief.

LONDON SHEEP SKIN, Mats, for Halls and Carriages, just opened per steamer "China." One case comprises the finest and most superior Fleeces, in Orange, Crimson and Magenta Colors; also one case "Mottled" Mats, very scarce and desirable. JOHN H. PRAY, SONS & CO., 192 Washington St.

102 WASHINGTON STREET, Oct. 21, 1865. Per steamer "China," and "Balboa," from Liverpool, we are in receipt of a great variety of elegant new styles Royal Wagon and best Brussels Carpets; also a few choice velvet Velvets of extra quality, to which the attention of buyers is invited. JOHN H. PRAY, SONS & CO.

DRAWING ROOM CARPETS. In "Royal Axminster," Wilton Velvets and Brussels. Rare and beautiful styles of plush and velvet. JOHN H. PRAY, SONS & CO., 192 Washington Street.

\$2,000 A YEAR made by any one with \$15—Steele Tool Co. No experience necessary. The Presidents, Cashiers, and Treasurers of 3 Banks endorse the circular. Send free with sample Address the American Steel Tool Works, Springfield, Vermont.

FAMILY DYE COLORS.—The inventive genius of the day rarely goes into the domain of domestic utilities. The FAMILY DYE COLORS of Howe & Stevens, which may properly be called an invention, are, however, among the fortunate triumphs in this direction. They are now in general use in nearly every part of the country, and wherever used they are sure to displace all other preparations. In point of economy, the dyes are also to be especially recommended, making a saving, as they do, of something like 50 per cent. They can be used in every family with but little trouble, and upon every kind of fabric. They are just what is wanted, and so, of course, are in great demand.

For the cure of Consumption and Asthma, Sore Throat and Bronchitis. 15 per bottle, 6 bottles for \$5.

MAGIC ASSIMILANT, for Fits and Dyspepsia, \$2 per bottle, 3 bottles for \$5.

RENOVATING PILLS, for Constiveness and derangement of the Liver, Stomach and Bowels, 50 cents per box. Postage when sent by mail 9 cents.

HERBAL OINTMENT, 50 cents per bottle. All except the Acacia and Sassafras are made in the United States.

DR. O. PHELPS BROWN'S MEDICINES.

BOSTON AGENCY 50 KNEELAND STREET.

ACACIAN BALSAM.

For the cure of Consumption and Asthma, Sore Throat and Bronchitis. 15 per bottle, 6 bottles for \$5.

MAGIC ASSIMILANT, for Fits and Dyspepsia, \$2 per bottle, 3 bottles for \$5.

RENOVATING PILLS, for Constiveness and derangement of the Liver, Stomach and Bowels, 50 cents per box. Postage when sent by mail 9 cents.

HERBAL OINTMENT, 50 cents per bottle. All except the Acacia and Sassafras are made in the United States.

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For the cure of Consumption and Asthma, Sore Throat and Bronchitis. 15 per bottle, 6 bottles for \$5.

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RENOVATING PILLS, for Constiveness and derangement of the Liver, Stomach and Bowels, 50 cents per box. Postage when sent by mail 9 cents.

HERBAL OINTMENT, 50 cents per bottle. All except the Acacia and Sassafras are made in the United States.

DR. O. PHELPS BROWN'S MEDICINES.

BOSTON AGENCY 50 KNEELAND STREET.

Advertisements.

TO THE PUBLIC.

The PAIN KILLER has won for itself a reputation unsurpassed in the history of medical preparations. It is as well-known in the trading ports of India and China as in New York and Boston; and its continual use, and the success which has attended its use, is one of its strongest recommendations and best testimonials. It began to be favorably known in A. D. 1840, and ever since has been gradually gaining public favor, till in thousands of families, it has come to be considered an article of such necessity that they are never without a supply of it to resort to in case of sudden illness. It is not infrequently said of it:—"We would as soon think of leaving four in the house as without PAIN KILLER." It gives immediate relief in the rheumatism, as well as in the sudden attack of Diarrhea, Dysentery, or other similar affections of the bowels; and, being entirely a vegetable preparation, it is as safe as it is reliable. The promptness and certainty with which it acts in relieving all kinds of pain, makes it eminently worthy its name—PAIN KILLER—a name easily remembered, and which is never forgotten.

It is occasionally said of it, by a wise one, (overwise perhaps) that it "cures too many diseases," it cures the headache, the toothache, the neuralgia, the rheumatism, the colic, the indigestion, the flatulency, the dyspepsia, the constipation, the diarrhoea, the dysentery, the cholera, the cholera mor

declared with zeal and fidelity—the discussion leading to persecution, dissension and even martyrdom among his followers. They drew together a peculiar class of thinkers. It is interesting to see how the great question of all time, “What shall it profit a man if he shall gain the whole world?” has been the general cause of revolutions and changes in the religious history of society. It has produced the Basils, Jeromes, Bernards and Luthers in the world. It induced men in primitive ages to retreat to deserts and solitudes. It was the religious experience of Fox which gave birth to a system which has lasted to our own times, and has modified the general opinions of society in several most important points.

George Fox when quite young was distracted with religious ideas. He was moral, obedient and humble from a boy. But mere outward morality did not satisfy his anxious and inquiring mind. He was burdened with doubts and perplexities.

He was tempted by the snare of his spiritual enemy, he broke off from all intercourse with the world and with his friends, courted solitude and meditation. But these did not relieve his mind, nor did celestial beings come to his company. He repaired to London, but the metropolis seemed enveloped in darkness and wickedness. He returned to his friends, and they advised him to get married. He asked the direction of a clergyman of great reputation, who recommended him to sing psalms and use tobacco. Another prescribed physic and exercise. None understood his malady; none could minister to the mind diseased. At last he heard what he supposed to be a heavenly voice speaking to his soul: “Only Christ can minister to thy condition.” New light dawned upon his distracted mind. His heart leaped for joy. He obtained comfort and consolation. It was not man, nor reason, nor the ordinary reading of Scripture which had enlightened him, removed the burden from his soul. It was, as he supposed, a special revelation from God himself. It was the voice of the Spirit. It was the inner light revealing new glories and great mysteries. Quakerism, which he founded, was the recognition of a direct spiritual influence from God Almighty on the human soul, so powerful and clear that it could not be mistaken, all sufficient to guide men in the perplexities of life, and revealing to him lofty spiritual truths.

In presenting his character I simply aim to present historical developments. I do not seek to bolster up or pull down any sect or party.

Fox was persuaded that he was specially delegated by the spirit of God, as were the prophets and apostles of old, and called upon to declare to others the spiritual liberty which he enjoyed, and exhort them to the practice of virtue and explain to them the mysteries of revelation. He maintained that by faithful obedience and the inward teaching of the Holy Spirit, man would not only obtain a clear understanding of Scripture, but attain unto perfection. Believing in the certain guidance of the Spirit, he began to doubt the necessity or expediency of the ordinary institutions or ministers of religion. Not the clergy were to teach men, but the Spirit alone. He therefore felt commissioned to bring men away from the forms of the established church, which he regarded as unnecessary, and even as a perversion of spiritual Christianity. He would have worship of God to consist in the patient, humble waiting in silence for the guidance of the Spirit. He looked upon ordinary religious observances as so many forms by which God was dishonored. The inner light had revealed to him the absurdity of the external economy of the church, which he entirely swept away—the ordination of the clergy, baptism, the Lord's Supper, regular services, churches, music, choirs, all emblematic ceremonies, and the peculiar dresses of the officiating ministers. He would institute an entirely spiritual church, and make religion entirely a matter between the soul and its Maker.

He then found that God forbade him to put off his hat to any man. He was required to say “thee” and “thou” to every man and woman; not to bid people “good morning,” or “good morrow,” not to bow down and do reverence to people in authority, as was the custom of the time. He looked upon all this as a mark of honor which he ought not to bestow upon his fellow men, but only upon God.

But what most wounded the mind of Fox was the earthly spirit of the clergy in accepting titles and offerings for their preaching. They sold the Word of God, which should be free to all the world. Nor did he like church bells; they sounded like the bell of the market calling people together for buying and selling; he abolished a hiring clergy and bells on the churches, which last he called steeple-houses. He objected to oaths in courts of law as anti-Christian and contrary to the precepts of Christ. The literal injunctions of Scripture were never to be slighted. No principles of expediency could divert him from his course. He was to obey God regardless of all consequences.

If the first principle of Quakerism was belief in the Spirit's specially acting on the mind, giving interpretations of truth, knowledge of God and duty, the second great principle was the literal interpretation of Scripture, in spite of all the commentaries of the learned, all the aids of human wisdom, and all the traditions of the early church. This Fox strenuously declared. It made him not only refuse to take ordinary oaths as administered in courts of law, but also to enlist in the army as a soldier, because the Bible told him not to kill. Hence he regarded war as not merely an evil, but also a crime, under all conceivable circumstances. He would not fight to gain or retain any worldly blessing, not even liberty, the sanctity of the family circle, or life itself. He would die rather than threaten the life of an assassin. He would dispense with armies, firearms, ships of war. He would coerce nothing where coercion required the taking of human life. No circumstance would induce him to take the life of a culprit. He would abolish all capital punishments. And if he could not confine the robber without killing him, would let him go at large if he

made remonstrance, and strove to remedy the evil by moral suasion. He was led to magnify the virtue of love. It was the only omnipotent power in heaven or earth. His principles of literal interpretation pushed him to non-resistance.

This law of love became the third great principle of his ethical creed. He was willing to give it most indefinite application. He would interfere with no man's rights, punish no one for heresy, abolish all penal laws for holding religious opinions not in accordance with the doctrines of the established church. He would knock off the fetters of the slave and inculcate universal philanthropy. There was to be no limitation to the objects of charity, forbearance and love. And since the Scriptures were literally to be obeyed, since God revealed them by his spirit to favored men of old, and since they could not be in opposition to what his Spirit taught in all ages, he would comply with their plain directions without any regard for consequences. The laws of expediency were his special abomination.

From this principle of obeying God rather than man and attempting to realize in his own life the idea of a spotless perfection, all his doctrines received absolute confirmation. God's absolute commands were not to be set aside for any accumulation of outward evils. He nevertheless professed to have faith in the power of ideas, though he could not see the manner of their triumph. An elevated faith in God as the Author of truth, was in his soul, which imparted to his character all the elements of a splendid and beautiful enthusiasm. He would be serene in persecution, tribulations and death, for God was his Friend and He was an Omnipotent Preserver. He would work for truth whether he saw the result or not. He had nothing to do with results. They would follow from the seeds he had sown, as industry would produce thrift in accordance with the operation of immutable law. It was not man but the Spirit and truth of God which were to save the world. But whether saved or not, he had done his duty which of itself was a reward. It was not to win heaven only or to win reputation and honor that he did this duty, but to conform to the eternal will of God.

Great were the majesty and the beauty and the glory of the truth which in its sublime perfection transported his soul. To conform to it was the highest end and object of his life. He sought it for its own sake, that he might be in harmony with the Universe of God and his sublime perfections.

Doctrines so strange, ethereal and elevated were not understood by a wrangling generation, immersed in war, devoted to pleasure, struggling to secure the supremacy of sects, or extort from selfish kings constitutional privileges and those advantages which lead to wealth and political improvement. Fox and his followers were assailed as the enemies of all creeds, forms and institution, impracticable visionaries, almost madmen. His first disciples were among the humble; but some men of considerable social position joined their ranks, especially Robert Barclay and William Penn. But not the highest rank could secure the Quakers from the bitterest persecution. Nothing but the most exalted virtues and serene faith could have sustained them in such a storm of hatred and obloquy as was raised against them.

After a critical review of the doctrines promulgated by Fox, and a history of the sect which he founded, the lecturer concluded as follows:

“Such have been some of the blessings which Fox and the Quakers have conferred upon the world—some great ideas and some valued rights. Who will not concede that the principles of peace, liberty and generous toleration are the glory of all true benefactors of our race, as well as the pride and boast of a progressive age?”

In view of these great and substantial ideas, and also of the undoubted excellencies which have ever characterized the followers of Fox, I can readily excuse any peculiarity in dress, manners or mode of speech, even opposition to many harmless pleasures and disregard of many elegant arts. Such outward peculiarities will probably pass away, for they do not constitute the life and genius of the system, and were not foremost in the mind of Fox or Penn. They thought of what was higher and more enduring—the welfare, moral and religious, of a wicked world. Their ideas in some respects have been modified with the progress of society, but all that is great in them will live forever, even though it be outside of the ranks of their followers; while their errors, (for what that is human is free from errors?) we believe, will vanish gradually, not before the light of human reason, but before the light of the everlasting Gospel, which is to be the salvation of the nations, and of that Divine Spirit whose teaching they so earnestly invoke.

hobby. It is claimed to be an antidote for Universalism, etc. But I find nothing but what may be applied just as well by other and different Scriptures; and more than this, some objectionable conclusions result from this belief. One says of a child of about twenty-five years, who died unconverted, “I rejoice to know she is not suffering in misery.” Another, “Father, I do not see that it makes much difference what I do. If your doctrine is true, I shall not be punished.” Such conclusions are legitimate, though not desirable. I have read of Buddhism, that the most glowing of his (Buddha's) hopes, a promise of bliss, is annihilation. I do not apply Buddhism to my brethren, and only quote this, that they may see what company they are in. I seldom converse with any one on this subject, for very seldom does either a brother or a sister call to see me, and I am confined to my chair and bed. I have read about all I have seen written on this subject for evidence of its truth, and I am unable to harmonize the doctrine with the teaching of Christ, and the Holy Spirit in Daniel and Isaiah. Also Paul makes us to consist of “soul, body and spirit,” and James, “The body without the spirit is dead,” which does not make them an entity, at least in death. No argument has yet convinced me that the description of the rich man and Lazarus, Luke 16: 19-31, refers to anything different from the idea conveyed by the language used, viz., that at death, the body and soul or spirit, are separated. The body returns to dust, and the spirit is conveyed to a place prepared for it, the good, to rest in peace, but the evil to unrest and misery; and in a condition to converse, and express feelings and desires. “I am tormented in this flame.” “He is comforted, and thou art tormented.” “Lest they also come into this place of torment.” Can this reasonably represent anything else than the two conditions of mankind, the good and the bad? We realize the condition as represented in this life, of riches and luxury, and of poverty and want. The description is natural, true of the present life, and why not true, as told by him who knew what was in the future, after death? That it is a parable, descriptive of any human polity, I cannot admit, for in that the representation or symbol, is greater than the thing represented; which is not the case in any parable, or symbolic exposition. See the parable of the sower, and of the wheat and the tares, Matt. 13, etc. Thus we have in this representation given by the Lord himself a plain idea of the condition or state of the dead, than can elsewhere be found in sacred writ.

[Original.]
“ALL TRUTH IS PRECIOUS, THOUGH NOT ALL DIVINE,” NOR ALL “EQUALLY PRECIOUS.”

So much has been said and written, and is still agitated about the condition of the dead, that perhaps anything I may say, will only be reiterating what some one has said before; but some of which, at least, I have not seen. I do not suppose that my opinion, even if erroneous, is held with no sinister motive, but with a sincere and earnest desire to know the truth, will exclude me from the favor of God, and from his kingdom. We all have opinions at variance among ourselves, and some of them must necessarily be at variance with the revealed Word, though, perhaps, not directly contradictory to it. “Tis education forms the common mind,” and we are being educated so long as we are learning, and striving to know all there is for us to know; and it is not surprising that in our natures, we take in some, perhaps, not very important error, with similar analogous truth. But we may wonder, and I often do wonder, how it is that different sects and individuals, taking the Bible for the ground of faith, can come to such varied, and so widely different conclusions. The Word is not at fault, but there is a fault, and we frail mortals must acknowledge it is ours; and it is well for us to examine ourselves with the utmost care, and divest ourselves of every sinister motive, though it may be as the plucking out of a right eye, the cutting off of a right hand. And who shall say for opinion's sake, “I am right and you are wrong,” unless by a veritable and undisputed “thus saith the Lord?” Much of that which is called doctrine (not really necessary to salvation), is based on inference, and in most cases one inference stands opposed to another; i. e., one believes a certain thing from inference, and another from inference believes an opposite thing, and both take what appears to them the most powerful (inferential) evidence, many times assumed as a certain fact, (as in the case of the subject of this communication,) believing they are fully sustained by the Word of God. Thus different parties are satisfied, though settled in different and opposite conclusions which to each of them appear as incontrovertible truth. Perhaps this cannot be helped, (although one inference may be about as good as another,) in fact, if it could be helped, there would be no hindrance that all should not believe alike. Jesus never intended his disciples should disagree, and his instructions, together with the instructions of the apostles, would seem to be sufficient to keep all united in the Spirit, and in the truth, and to enable them to shun every species of error, and all whatever, that would lead to error.

But error began very early in the Christian Church, even in the apostles' days, and has been increasing ever since, so that now, there are probably more sects (parties) and opinions, in religious matters, than ever has been in any age heretofore, since the Lord gave the Holy Spirit on the day of Pentecost. The knowledge of this fact should lead us to great humility. But does it? It is not apparent that it does. Every new idea (and they are frequent,) seems to its possessor important, and is often proudly, and somewhat defiantly presented as necessary to be believed, in order to be a true and acceptable Christian. I say proudly, because pride is plainly manifested in the presentation, defiant of proof to the contrary; and this is the more to be regretted, as some have made these points of inference, or at least some of them, a test of Christian fellowship. What benefit results from such teachings, what glory to God, or honor to his Word of truth, is more than I know.

Now, some of my much esteemed Advent brethren strenuously maintain the opinion that the soul or spirit dies with the body, or becomes unconscious, and remains so until the resurrection, when, if wicked, it is with the body, destroyed. “Be as though it had not been,” i. e., annihilated. It is unnecessary for me to state the evidences which are claimed in support of these opinions; they are pretty well known, and are very confidently asserted as positive and very important truth. I look upon this as an opinion based upon inference, which, of course, admits of doubt, and should not be used as a

present conclusions and mistakes. I find nothing in the writings of the evangelists, or apostles, setting forth this doctrine of unconsciousness and destruction, if at all, with nothing like the prominence as it is now presented. Is there such wonderful advancement in everything pertaining to life and godliness? Has this doctrine the importance which is claimed for it? Has it lain hidden for more than 1800 years, and now, within twenty years past, just come to light? It does not look reasonable, nor even plausible. Now if it is as important as it is held to be, by its adherents, why is it not more clearly expressed, and not left entirely to inference, and especially such doubtful inference? Do not understand me that I reject all inferential testimony. Far from it, for I believe in the accomplishment of unfulfilled prophecy, inferring it from prophecies which have already been fulfilled; and this inference amounts to a comparative, if not an absolute certainty; the only doubt being a correct understanding of events, applicable to the prophecy. And in this belief, I see impending the great and crowning event of prophecy, the second coming of Christ, to gather his own into his glorious presence, and dwell forever with them, to make them eternally happy, immortal, and himself occupy the throne of David, reigning over all the earth; “and of his kingdom there shall be no end.”

Brethren, sisters, “give all diligence to make your calling and election sure,” “that ye may be able to stand.” Bring sinners to Christ. Warn the careless. Let the word of truth (not of doubtful disputation,) shine in all its splendor. “Glorify God in your souls and your bodies, which are his.” “Watch and pray always, that ye may escape all those things which are coming on the earth, and stand before the Son of man.” “Occupy,” “Overcome,” “Be faithful,” and be sure you have the “Spirit of Christ.” May his grace be ever with you. I am not far from the end of the race, very feeble, confined to my chair and bed, but rejoicing in the Lord for his goodness, mercy and love; praying daily, “Come Lord Jesus, come quickly.” Your brother, patiently waiting.

J. CROFT.

Brooklyn, Nov. 11, 1865.

MINISTERIAL SUPPORT.

The recent Congregational Council at Boston, among other things, issued a valuable paper on this subject, taking ground that the minister should be so supported as to enable him to live on a scale fully up to the average of the community which he serves. The reasons assigned for this position are contained in the following abstract of the paper:

It enables him to give himself wholly to his work. That taxes all his powers and absorbs all his time, and no man can go outside of it without detriment. Paul did, but he is the grand exception and anomaly of the ages. It keeps him in the best condition for his work. That is, it removes temptation to overwork in other matters, and affords reasonable means of recuperation by diversion, travel, rest.

It provides indispensable helps, such as books, etc., to feed and replenish his own mind. It secures a respectable appearance in the house, dress, culture, etc. If his bearing be mean, his words will be despised.

It enables him to be honest. He can enforce by word and deed all the claims of integrity.

It furnishes the means of liberality. And he can not train his people in the grace of giving unless he leads the way by example.

It opens a way for forecast in providing for those he must leave behind him.

It facilitates the favor of the Master. He treats the churches as they treat his servants. With the merciful he will show himself merciful; with the forward he will show himself forward; and, the writer adds, with the stingy he will show himself stingy.

It keeps up the ministry. For failure to render an equitable support threatens to run the class out. God's servants will cheerfully bear the hardships he sends, but the niggardly stint of man is another matter.

Finally, the laborer is worthy of his hire, and surely he should be paid whose services are literally invaluable, far beyond the power of money to measure.

WHY NOT TO-DAY?

Reader, you hope very likely to be a real Christian sometime, and fit to go to heaven. You hope to repent and believe on Christ, and have a good hope before you die. But why not to-day?

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer? I set before you Jesus Christ the Saviour, who died to make atonement for sinners; Jesus who is able to save to the uttermost; Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, “Thy sins are forgiven,” is saying to you, “Come unto me.” Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. O, awake thou that sleepest, and Christ shall give thee light. Why not to-day? Sun, moon and stars are all witness against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you; they fill their place in the creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowful thinking you have a soul, though you seem to forget it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, “Life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand.” All are saying, Awake, awake, awake! O, reader, the time past may surely

suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And why not to-day?—Rev. J. C. Ryle.

THE ADVENT HERALD.

TUESDAY, DECEMBER 5, 1865.

JOSIAH LITCH, EDITOR.

THE YOUTH'S VISITOR.

The *Visitor* is to be published twice a month during the year 1866. This will double the cost of its publication, and will of course require twice as much means as before. The price of paper is still up, and the cost of type setting is increased. And yet we only ask the same twenty-five cents a copy we did when it was published once a month.

WHAT WE WANT—ATTENTION, DOES!

We want every one of you to take hold of this *Youth's Visitor*, and resolve that the list shall be raised to 5000 copies. Will you do it? You can if you will. Only be all at it, and it will be done. Let each one who loves the *Visitor*, see how many you can get to subscribe for it.

CLUBS.

Every one who will send us one dollar and a half for five paying subscribers, shall have a copy gratis.

The postage is no more for nine copies in a bundle to one address than for one paper.

It is important in order to save postage to have all subscribers at one Post Office sent in one parcel. If we write the name of each subscriber in a bundle on the paper, it subjects each paper to full postage. They must therefore go to one address, and be distributed by some one there. Most country postmasters will, if kindly requested, keep a list of the names and distribute them.

It is especially important that our subscribers in the Provinces should make their bundles as large as they can. They should not be less than two, if it is possible to get them.

AGENTS.

We appoint as special agents for the *Youth's Visitor*.

1. All the members of the Do Society.
2. All Sunday school scholars.
3. All Sunday school teachers and superintendents.
4. All ministers of the gospel and members of the various churches and congregations.
5. And if there are any outside of these four classes, we give them a commission extraordinary.

Now to the work as soon and earnestly as possible, and swell up a good list before Christmas, as we want to put the *Visitor* to press soon after that. If you are not in season, you must not complain if you don't get back numbers. We are always glad to supply new subscribers with back numbers if we can, but it is better to be prompt and begin with the year, so we need not be obliged to work in the dark.

We expect the paper to grow better and better every month.

WHO WILL WRITE FOR THE VISITOR?

Our readers will all see at once that it will be twice the work to furnish matter than it has been in the past, and we expect our friends to help in this department, by writing and picking up items. Will you do it? It will greatly lighten the Editor's labor, and add interest to the paper.

TERMS.

Twenty-five cents per year. British Provinces thirty cents.

THE KING OF ZION'S HILL.

This is the title of a piece of poetry on our first pages, by Elder J. M. Orrock. It was written to be sung to the tune of “The Sword of Bunker Hill,” one of the most touching pieces of music before the public. This piece sung in that tone can scarcely fail to electrify an audience.

The music is published by Mr. Tolman of this city, and he informs us that it is one of his most successful pieces. We endeavored to obtain the privilege of printing it with words suited to our wants, but could not without paying far more than we can ever realize from it. We can, however, furnish it for 35 cents a copy.

The new words are peculiarly adapted to Christmas celebrations, either to be sung or spoken. The poem is also well adapted to impress the great doctrine of our Lord's glorious reign. It is by singing such sentiments in appropriate music, we may impress the glorious doctrine of the coming reign of “The King of Zion's Hill,” on the public mind. The hymn itself would make an excellent tract for general distribution. It should be circulated, read and sung everywhere, all over the land. Cannot some of our composers give us a soul-stirring melody for it which we can publish? If the sentiment of the hymn is true, it is a truth worthy of being proclaimed upon the house-top, and all who believe it should talk it, sing it, pray it, preach it, and live it.

Our King is worthy of this honor. To us it is as real that Jesus of Nazareth will reign forever on Zion's hill, as it is that David, his great ancestor, did reign there, or that Napoleon III. reigns in France. The stern conflict described in the Bible, which is to precede and introduce this reign seems to rise before our mental vision as a thing on which we are now about to enter. It is a war from which there is no discharge, no retreat, no desertion, but each will have to stand in his lot, on one or the other side. When our Lord claimed the throne 1800 years ago, the forces of Rome and Judea combined to defeat the attempt, and put him to death. But will the world be any better prepared to receive him when he shall come the second time? All the descriptions of the event given in the Bible indicate that they will not. It is a fearful rebellion in which the human race are engaged, and there is no probability of its being abandoned before the Deliverer of the saints takes to himself his great power and reigns. Be not ashamed, then, to stand up for Jesus, the King of Zion's hill. Confess his

name, own his rights, vindicate his cause, and proclaim his speedy coming and glorious reign. Then will he confess us before his Father and the holy angels.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

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THE KING OF ZION'S HILL.

This is the title of a piece of poetry on our first pages, by Elder J. M. Orrock. It was written to be sung to the tune of “The Sword of Bunker Hill,” one of the most touching pieces of music before the public. This piece sung in that tone can scarcely fail to electrify an audience.

The music is published by Mr. Tolman of this city, and he informs us that it is one of his most successful pieces. We endeavored to obtain the privilege of printing it with words suited to our wants, but could not without paying far more than we can ever realize from it. We can, however, furnish it for 35 cents a copy.

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Our King is worthy of this honor. To us it is as real that Jesus of Nazareth will reign forever on Zion's hill, as it is that David, his great ancestor, did reign there, or that Napoleon III. reigns in France. The stern conflict described in the Bible, which is to precede and introduce this reign seems to rise before our mental vision as a thing on which we are now about to enter. It is a war from which there is no discharge, no retreat, no desertion, but each will have to stand in his lot, on one or the other side. When our Lord claimed the throne 1800 years ago, the forces of Rome and Judea combined to defeat the attempt, and put him to death. But will the world be any better prepared to receive him when he shall come the second time? All the descriptions of the event given in the Bible indicate that they will not. It is a fearful rebellion in which the human race are engaged, and there is no probability of its being abandoned before the Deliverer of the saints takes to himself his great power and reigns. Be not ashamed, then, to stand up for Jesus, the King of Zion's hill. Confess his

name, own his rights, vindicate his cause, and proclaim his speedy coming and glorious reign. Then will he confess us before his Father and the holy angels.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

TUESDAY, DECEMBER 5, 1865.

JOSIAH LITCH, EDITOR.

THE YOUTH'S VISITOR.

The *Visitor* is to be published twice a month during the year 1866. This will double the cost of its publication, and will of course require twice as much means as before. The price of paper is still up, and the cost of type setting is increased. And yet we only ask the same twenty-five cents a copy we did when it was published once a month.

WHAT WE WANT—ATTENTION, DOES!

We want every one of you to take hold of this *Youth's Visitor*, and resolve that the list shall be raised to 5000 copies. Will you do it? You can if you will. Only be all at it, and it will be done. Let each one who loves the *Visitor*, see how many you can get to subscribe for it.

CLUBS.

Every one who will send us one dollar and a half for five paying subscribers, shall have a copy gratis.

The postage is no more for nine copies in a bundle to one address than for one paper.

It is important in order to save postage to have all subscribers at one Post Office sent in one parcel. If we write the name of each subscriber in a bundle on the paper, it subjects each paper to full postage. They must therefore go to one address, and be distributed by some one there. Most country postmasters will, if kindly requested, keep a list of the names and distribute them.

Positive information is to the effect that the relations of our Government with France and England are entirely satisfactory. There is no possibility of serious disturbance. Napoleon's speculation in Mexico is unpopular with the French, and he will withdraw his forces from Mexico as soon as he can do so without compromising his dignity.

The Spanish Minister read to the Secretary of State a dispatch concerning the slave trade, replete with the most emphatic expressions expressing opposition to the outrageous traffic, and pledging the most earnest efforts of the Spanish government for its extirpation.

Napoleon III. is reported to be inclined to abandon his Mexican project, but one should be careful how one speaks on the subject, for not only are all that deep-minded man's plans kept well to himself, but the Mexican business is something that we long since gave up any hope of understanding; and what we do say on it is always said under correction. Its phases change faster than a politician's opinions, or the wind, or the weather, or whatever else there is that is most changeable. But let that pass. The Belgians have got up a sort of alarm on the subject of their imperial neighbors' intentions toward their country. It seems to be feared—perhaps some of them hope—that the emperor means to seize Belgium as soon as King Leopold shall depart this life—and he is seventy-five, and sickly. This may be all a delusion, but still it is not without some show of reason that the belief exists. Belgium was one of the richest portions of Napoleon I's possessions, and Napoleon III. has an "idea" that it is his duty to regain what his uncle lost. Then it lies "mighty convenient" to be taken, so that it is as great a temptation to the emperor as Naboth's vineyard was to King Ahab. If he should resolve upon having Belgium, the emperor could overrun it, and incorporate it with France, before any power in Europe could make an effective movement in prevention of his purpose. Probably no European power but England would object to his taking it, provided he should be as complacent to designs which they have, or are supposed to have, at heart. Let the continental powers agree among themselves, and there would be nothing more easy than for them to have their way. England might be "counted out" of the Pentarchy, and the more readily, because she is disliked by all its other members, even Napoleon III. caring no more for her than as it answers his ends to have the world believe that she is his ally, or his dependency.

The Archbishop of Paris and the Jesuitical Faction.—I have before referred, says the correspondent of *Eccegenical Christendom*, on different occasions, to the opinions and character of M. Darboy, the diocesan of Paris. M. Darboy is an intelligent man, and a prelate of comparatively moderate opinions. Napoleon III. selected him for the office he fills expressly as a sort of medium in his views between Roman Catholicism and the spirit of modern times. M. Darboy has answered the Emperor's expectations. His discourses and acts, whether as archbishop, grand chaplain, or senator, bear habitually the impress of moderation. While faithful to the fundamental doctrines of his Church, he respects the rights of the civil power, and labors to obtain the confidence of men of enlightened understanding. In a word, M. Darboy is a *Gallican* prelate. This mode of speech and action is highly displeasing to the Jesuits, the Ultramontanes, and all the bigoted devotees of Rome. They do not dare openly to attack M. Darboy in their own organ, *La Monde*, because they would thus draw upon themselves the severities of the civil power; but they have recourse, according to their old custom, to pious insinuations, to secret intrigues and to calumnies more or less disguised, to injure the reputation of the Archbishop of Paris. Recently, this covert hostility has assumed a more offensive and public character. In the course of the month of September there was held what the Romanists call an *ecclesiastical retreat*; in other words, a gathering of all the curés and priests of the dioceses, who, for several days, listened to the instructions of their spiritual leaders. Naturally, M. Darboy delivered several addresses on this occasion. Well, the Jesuitical faction have taken the opportunity to misrepresent the language of the Archbishop. They have pretended that M. Darboy, in these conferences, questioned the utility of the monastic orders, and suggested to the representatives of modern society an alliance which should subvert the principles and the traditions of the Roman Church. The Jesuits have even insinuated that the prelate had been blamed by the Pope, on account of his presence at the funeral of Marshal Magan, one of the dignitaries of Freemasonry. The Archbishop, in reply, has addressed to the editor of *La Monde* a brief but firm note, in which he denies these calumnious assertions. The Jesuits have published the note, without the addition of any hostile comment. But the quarrel remains, and is yet another proof that the unity of which Romanism so loudly boasts rests only upon vain appearances.

AUSTRIA AND PRUSSIA in the Frankfurt affair appears to strengthen the impression that the great powers mean to extinguish the minor ones. The letters of Counts Mensdorff and Bismarck, condemning the government of Frankfurt for allowing the delegates from German Diets to assemble within its jurisdiction, and to criticize caustically the action of Prussia in the matter of the Duchies,—which is the same thing as criticizing Austria's action, the two powers being at one in the business,—are most insolent, and frankly tell the Frankforters that they will be summarily dealt with on a repetition of the offence. No such revolutionary doing will be tolerated by the lords of so many legions. So they say at Berlin and Vienna, and they are strong enough in those cities to shoot their threats. And what say they at Frankfurt? We have but two lines as to their answer to the arrogant demands of Kaiser and König, and they are to the effect that a refusal was returned. How the two counts must have stared when they received such an answer! They must have thought

of the "most magnanimous mouse" of the story, and probably they had a laugh over the extraordinary reply.

THE SIEGE OF MATAMORAS.—At the late siege of Matamoras by the Liberal forces, quite a number of officers and men of the white brigade of the United States army were inspired by the gallantry of the charge, of which they were witnesses from the American side, and of which an account has been given, to give vent to enthusiastic cheers, whereupon four shots were deliberately fired at the assembled group from the Imperial steamer Pisano, through whose agency alone the attack of the Liberals was defeated. We have no information as the casualties consequent upon this strange procedure.

IMPERIAL STEAMER FIRED INTO FROM THE AMERICAN SIDE.—According to the *Matamoras Ranchero*, the Imperial steamer Antonio was on Nov. 7th, fired into from the Northern bank of the Rio Grande, near where Cortinas had been encamped. The same paper maintained that the Liberals, from whom the fire proceeded, were dressed in Federal uniforms. The Government in Washington has not yet received any confirmation of this report.

Colonel Bravo, a bearer of dispatches from Juarez to the United States Government, arrived in Kansas City on Nov. 25th, and left immediately for Washington. Colonel Bravo asserts that the Liberal forces still number 50,000 men, and that, as soon as the means are raised, 75,000 can be put in the field.

GENERAL OTMAN HASHEM, Ambassador from their Bey of Tunis, arrived in Boston on the 17th, and received a warm welcome from our city authorities, and also from many distinguished citizens. A Tunisian Ambassador, Sidi Soliman Molyndy, was here in 1806, and made a very favorable impression. Gen. Hashem came to this country on a mission of congratulation and condolence,—to congratulate our government on its victory over the rebels, and to condole with it on the death of President Lincoln. He is much admired, and returns to Tunis greatly pleased with this country. Our relations with Tunis have always been good, with a slight exception in 1805; and that Beylik has ever been the most liberal of all the States of Barbary.

COLORADO SUFFRAGE has been rejected in the States of Wisconsin and Minnesota. Also in the territory of Colorado, where it was supported by only 476 voters, the majority against it being above 3,700. The old prejudice is yet very strong in some parts of the country. Colorado has accepted the State Constitution made for her, but by only 155 majority.

SOUTH CAROLINA has ratified that amendment of the Constitution of the United States which abolishes slavery. This, her Legislature has done under compulsion, as it has become plain to the Palmetto men that they can have nothing to hope from the Federal government so long as they cling to their old idols. President Johnson's iron will has brought them to a realizing sense of their condition, and they are giving way before an irresistible pressure.

CONSTITUTIONAL AMENDMENT.—The Legislatures of both North and South Carolina have adopted the congressional amendment to the Constitution of the United States forever prohibiting slavery or involuntary servitude except for crime.

A RAILROAD ACCIDENT occurred on the New Jersey Central near White House, Friday, a. m., Dec. 1st, about 8 o'clock, by the breaking in two of a coal train, half of which ran back into a passenger train at full speed. The engineer and fireman jumped off the train and were not injured. The first passenger car ran through the baggage car, and all who occupied this car were killed or wounded. The other passenger cars and the sleeping car were not damaged, and no one in them hurt. The killed are horribly mangled and scarcely recognized.

Lawrence, Ka., Dec. 1.—A party of 200 Cheyenne and Apache Indians attacked the coach on the Butterfield express route on Sunday last, near Downes' Spring, and killed six passengers and the express messenger, named Morwin. After burning the express coach, the Indians went to Downes' Spring and Bluff Station, and burned all the buildings around them and destroyed all the goods stored in the buildings. They also destroyed a considerable amount of other property. One of the passengers killed three savages, but was afterwards shot, and his body burned over a slow fire.

Nov. 30th.—The night express train going South on the Orange and Alexandria Railroad, met with a serious and fatal accident about 12 o'clock last night, half a mile east of Warrenton Junction, caused by the breaking of a rail which threw the rear coach, loaded with members of the 96th New York Volunteers, from the track, and precipitated it down an embankment, literally crushing it to atoms, and instantly killing three men and wounding twenty-eight others.

Worcester, Mass., Dec. 1.—The railroad depot in Milford, Mass., was broken into last night, the safe blown open, and about \$100 taken from it. One of the burglars was found on the floor this morning with his skull fractured by a piece of iron blown from the safe. He cannot live through the day. The man has not been identified nor any trace of his accomplices discovered.

Investigations show that an electrolyte of the \$100 compound interest note plate was obtained before it came into the possession of the Treasury Department.

SENATOR ANTHONY ON SENATOR COLLAMER.—The following tribute to Senator Collamer, of Vermont, is from the *Providence Journal*, and doubtless, from the pen of Senator Anthony:

Judge Collamer was the Nestor of the Senate. We think that if his colleagues had been called to designate the wisest of the

body, the general suffrage would have fallen upon him. On every occasion his opinion had great weight, whether in the open Senate or in the informal deliberation which often precede the settlement of important measures. He was not a frequent speaker, and he spoke always after mature deliberation; and although always with a consciousness of the weight of his arguments, and the value of his judgments, yet without attempt at display, and with no meretricious aids of oratory. He was listened to with a respect and attention seldom shown to speakers in Congress, for every one knew that he spoke only when he had something to say, and that whatever he had to say was worth hearing. Whenever he addressed the Senate, it was always upon matters actually under consideration, and with the purposes of influencing those who heard him. He never spoke for "Buncombe." No man could have a greater contempt for that oratory which is intended to exalt the reputation of the speaker, not to affect the judgment of the listeners.

Judge Collamer was a man of simple and sincere piety, a member, we believe a deacon, of the Presbyterian or Congregational church, and illustrated, in his public and in his private life, the faith he professed. He had the virtues and was not without the prejudices of the Puritans, and was such a man as could have been produced only in New England. He always gave an intelligent and never a careless vote. His contempt of humbug and pretension sometimes betrayed him into sharp retorts, but never into intentional injustice. His death, although occurring at a time when it might have been expected, in the course of nature, comes too soon for his country, and is a public calamity. A wise man, a faithful public counsellor, a devoted patriot, has died full of years and of honors, yet with his intellectual vigor untouched by age, and in the full career of his usefulness. He leaves behind him an honorable memory and a precious example.

THE EXECUTIVE OFFICE NOT A BEER-SHOP.—Mr. Lincoln used about one o'clock to order the shop door thrown open to all sorts of customers, and men and women went in, as Brick expresses it, "quite promiscuous like." Sitting behind his desk he heard one story after another, told his share, and translated business in the hearing of the whole crowd. One day a man presented a paper which Mr. Lincoln looked at, and then to the astonishment of the whole room-full, he turned to the petitioner and asked sharply: "Look here! What do you take me for, anyhow? Do you think I keep a beer-shop? Take that thing out of here." It turned out that the man was a sutler, or some sort of a camp follower, who wanted to sell ale (and what the soldiers call "can peaches") inside the army lines, and he was making an appeal from some obstinate brigadier to the Executive. Mr. Lincoln transacted business with these and all kinds of petitioners very rapidly. If an imploring woman cried over a peremptory "No," he would say: "Now what's this for? nobody has hurt you; you come here to-morrow, and I'll see about your case again." To men who brought long petitions, strips of paper four or five feet in length, his usual answer was: "I'm not going to read that." "Why not?" says the petitioner. "Why, if all these things were read it would take fifty Presidents to do the business." "But this one," urges the petitioner; "do just read mine." "Read that!" and here the long arm would hold out the strip at arm's length. "Why, I don't expect to live long enough to read it through!" then a jolly laugh, in which the whole crowd would respectfully assist. And then perhaps, after all, with a little more persuasion, "Well, leave the thing; I'll try to look at it." The kind-hearted President said "yes" if he could, and his "no's" were generally softened with a small joke or some good advice.—*Post*.

PROGRESS OF THE GOSPEL IN ITALY.—At the last meeting of the Evangelical Alliance, Pastor Revel, President of the Waldensian College in Florence made the following statements respecting the progress of Evangelical sentiments in Italy:

Twenty years ago, or less, not a traveller was allowed to enter this popish country with a Bible; now, at Brescia, at Milan, at Pavia, in Como, in Piedmont, where, at the principal station, Turin, there are at least 400 converts from the Church of Rome, four schools, and a handsome church; in Alessandria, "where," says Pastor Revel, "the room was full inside and out," and the Roman priest attempting a procession was followed by five persons, and sneaked out of sight; in Genoa, with its three schools and large congregation; in Elba; in Lunca; in Naples, with its eight schools; in Palermo, the work goes bravely on. But Florence is the centre of their operations; where five men in America and Great Britain sent three £1,000 each, and two £5000, for establishing a church, school and printing-press. Last year they printed 25,000 copies of the New Testament, 10,000 of Pilgrim's Progress, 60,000 of the Evangelical Almanacs. They had 250 agents, 20 ministers, 5 lay evangelists, and 25 teachers.

THE CONVENIENCE OF WIT.—A marketman was driving to Medford on Wednesday afternoon and overtook an individual enclosed in crinoline upon the road who asked him for a ride, which he granted. While getting into the wagon with a valise in hand the marketman noticed that his companion wore rather heavier boots than females are accustomed to enclose their feet in. Visions of murder, robbery, garroting, and kindred crimes flashed through the marketman's mind. The driver dropped his whip, and asked the crinoline to get out and return it. The crinoline did so, and the marketman drove off in great haste. When out of danger's reach he examined the valise and found that it contained two revolvers, a bottle of chloroform and a handkerchief. He thinks his wits saved him that time.

A PERTINENT QUESTION.—A Raleigh N. C., paper asks in reference to the large number of grown white men in the South who

have no business but lounging and whiskey drinking: "Who makes so much fuss about the negroes not working as these very drones who hug the street corners, lounge about dram shops and trust to chance for food and raiment?"

A singular case of poisoning, in Paris, will furnish the enemies of tobacco a new argument against its use. An old man, living on the road to St. Cloud, received from his nephew a bag of snuff, which he placed in the cupboard where his wife kept ground coffee. In his absence, his wife, wishing to make coffee, took the snuff by mistake and used it for the infusion. In spite of the disagreeable and singular taste of the drink, she and her husband both partook of it, and were shortly after seized with agonizing pains. Physicians were able to save the life of the woman, but the man succumbed to the effects of the nootune.

THE MISSION AT FORMOSA.

"Dr. Maxwell and Dr. Douglas left Amy on the 26th of May, and soon after established themselves in Tai-wan-foo, the capital of the island, having met with a most friendly reception from the people. But their very success, particularly in healing the sick, stirred up the determined opposition of the literary class, of whom some thousands were at that time gathered in the capital for the literary examinations. It was easy by means of monstrous libels placarded on the walls to poison the minds of the people against our missionaries. On one occasion they were pelted with stones by a mob, then their landlord was threatened for harboring them, and at length, on the afternoon of Sabbath, the 9th of July, their house was besieged by the populace, and serious consequences were imminent. Dr. Maxwell writes:—'Having shut, bolted, and otherwise secured the door, against which the crowds kept pressing, we commended ourselves, our helpers, and those who had stood by us since the riot commenced, in prayer to God, and waited as patiently as we could for some news from the mandarin, to whom we had sent repeated urgent messages for assistance. After about two hours from the beginning of the disturbance he at length appeared, and with his attendants entered the chapel.' The result was, that after the most urgent remonstrances, they were obliged to promise to leave the city within three days, as the only condition on which protection could be afforded them from the enraged mob. They left the capital, but not the island, for four days afterwards they established themselves in Takao, a thriving town on the sea-coast, at once resuming their labors of preaching and healing under much discouragement, thirty or forty patients attending daily, with attentive audiences of twenty or thirty people as long as they had time and strength to speak. They have hope, also, that the work in Tai-wan-foo has not been in vain. 'Two men who were present on the Sabbath morning mentioned above stood by us all through the afternoon, and shared our danger. It was a great grief to them that we should be compelled to leave, and next day they both of them came back again to express their sympathy with us, and to take their leave of us. They promised to meet together on the Sabbath for joint worship.' And Mr. Douglas a few days later expresses his strong conviction of the necessity of occupying both Takao and Tai-wan-foo as mission stations, as the latter will soon be open again, and therefore instead of our temporary discomfiture at the city being a cause for the Committee and the Church at home making less effort for Formosa, it makes our case all the more urgent for one missionary at least immediately, and as soon as possible another."

We have gratifying accounts from other parts of China. An inquiring spirit is exhibited by the people, and there is an urgent call for more laborers. Details of the work are given in the *English Presbyterian Messenger*.—*Review*.

BISHOP SIMPSON ON THE FUTURE OF OUR COUNTRY.

Bishop Simpson observed that when he last stood upon the platform in this city, the nation was yet in war, and then he spoke to the people of the duties of the American people in the crises which was then upon them. Since that time our armies had triumphed, and wherever he had traveled during the past summer, he had heard the glad song of the people rising in city, town and country, "Our brave boys are coming home." Now our soldiers are behind our counters, in our counting rooms, in our great manufactories, and at work on our railroads and on our prairies, all cultivating the arts of peace and contributing to the onward march of the nation to future greatness and power. The Bishop then reviewed the vast resources of the country, comparing them with European countries, and in the light of history fixed the American nation as the one which God in His providence selected to be the grand theatre of democratic government. He next proceeded to the consideration of the great questions which now interest the people.

In reference to the pardons which some persons thought the President was lavishing out with too generous a hand, he said he had no fears. Many felt alarm because the Southern people in not a few instances continued to grumble; but he was willing to make large allowances for the people who had been so signally conquered in a war of their own seeking—of their own bringing on. It only reminded him of the man whose antagonist having whipped him soundly, exclaimed on his way home, still smarting under his injuries, that he would whip him for that yet. The Richmond Enquirer has recently said that it was impossible to dissolve the Union, and now it was the duty of all American citizens, particularly those who rebelled against the Government, to love the Union first, and their own States second. In the presence of such testimony from such a source, he did not think there was much room to fear. Then the Southern States which had been in rebellion were fast adopting ordinances declaring that slavery was no longer an institution; and they were one after the other adopting the amendment to the Constitution forever

prohibiting slavery in the United States, thus conferring upon Congress the power to surround the freedmen with all the protection due to citizens.

As to the question of suffrage he did not think that we should do in too much hurry. If he had asked ten years ago what compromise he would have made, he would have said, "give us emancipation at the end of twenty years, and I will be satisfied." Now, by the most wonderful interposition of Divine Providence in the order of events, we had emancipation declared and adopted as a fixed principle, and he had no fears for the future, even if we did not get so far as conferring the right of suffrage upon the freed people. For himself, he was free to confess that he was in favor of manhood suffrage; he believed in the doctrine that "A man's a man for a' that." He related the anecdote of the Convention which met in the early history of this State to frame a Constitution, at which the question of suffrage came up for discussion on the proposition that in order to be entitled to a vote a man must be possessed of £50, when Benjamin Franklin, who was noted for making short speeches, rose and said, if a man owned a jackass, for which he had paid the sum of £50, he would be entitled to vote, but if the jackass should die to-morrow, his right to vote would cease; who, then, had been enfranchised—the man or the jackass?

As to the fears entertained by many that if the South should gain power in Congress, he must say they were powerless. The South never could gain the ascendancy in Congress again. Their population was not equal to such a consummation; besides their resources were scattered, and they would now have to apply themselves to the restoration of their fields and their fortunes. It was unworthy of the Northern people who had been so gallant and victorious on the battle field to anticipate that the Southern people would be smarter than them in statesmanship. He was willing to trust our statesmen and their statesmen in Congress. Besides, he remembered that slavery was blotted out and there was now no issue between the sections, nothing indeed to make us sections. There was no longer a Mason and Dixon's line to divide our interests; we were one in all that pertained to the national weal. The Confederate debt troubled some minds. It was feared that we would be saddled with the Confederate debt. He supposed that there was no danger to be expected in this direction, for that debt was not due, and would not be due until three years after the establishment of the Southern Confederacy, and it was not customary for people of business habits to pay their debts before they became due.

There was a work yet to be done by the American people. We should now apply ourselves to the cultivation of benevolence; of taking care of the intellectual, moral and religious interests of our young men. Libraries and reading rooms should be established all over the land; places of resort where our young men who have fought our battles so bravely might gather themselves together and elevate themselves in all the arts and sciences which would enhance them as members of society.

The Bishop paid a lofty tribute to the women of America, whom he recognized as the ministering angels of the Republic, who everywhere surrounded us, comforting and strengthening us in the performance of our sterner duties. As they have ministered to our soldiers in the hospitals during the war, so he would urge them to turn their attention to the ministry of love and kindness in time of peace. This was the time when educators and philanthropists should be busy surrounding society with those safeguards which were at once the glory and the strength of the American nation.

He closed with a soul stirring apostrophe to the flag, praying that no stain might ever deface it, and that not a star should ever be permitted to leave its place in the grand galaxy, the light of which was the hope of all nations.—*Daily Commercial*.

Correspondence.

THE COMING CONFERENCE.

Dear Bro. Litch:—Perhaps I should have said in addition to the call of the brethren for a Conference to meet here on the twelfth of Dec., that the action of the church here, in extending an invitation for this meeting, was most spontaneous and unanimous, and we shall be disappointed if our brethren from abroad do not as freely respond. We are abundantly able and prepared to receive and accommodate all that will come.

Let none deprive themselves of this opportunity of contributing by their presence and action to a revival of this long neglected and much needed organization. It is particularly desirable that there be a generous response to this first meeting, as it will greatly assist in establishing its permanency, and prepare the way for future interest and success. Come, brethren both of the ministry and laity. Let none fail to come that can possibly attend. The interests of our cause in Westboro' and of the cause at large, claim your presence at this meeting. And come in the name and power of our living, triumphant Head. We said to the church when laying before them the question of inviting the Conference here, that the purpose of creating this organization was not to discuss dry, abstract, and foolish questions, but to consider vital practical truths, to relate living experience, and to stir up each other to "increased activity in the cause we love." And we have no hesitancy in concluding that this will be the actuating and governing principle with every brother and sister who shall attend. We all expect it, time and circumstances demand it. We wish to turn this meeting to practical account, and make it under God a means of saving sinners, and promoting truth.

Pray for us brethren, and for the success of this meeting.

The influences operating against us are formidable, but we trust that we are at peace among ourselves, and are united in this matter. We are brands plucked from the fire, but I hope living ones. We love the truth, and talk the truth, and are striving to live

the truth. We are praying for success, and expecting success, and shall be disappointed if success does not attend our efforts. We want to see a fire kindled here that will not go out till the Son comes. That will consume Satan's hedge fortifications, and guide some lost wanderers to the way of peace. My prayer is, that God will anoint us with the unction of the Holy One, and make this Conference one of unusual interest and profit. Yours in earnest hope, W. H. SWARTZ.

P. S. Our meeting at Marlboro', last evening, was largely attended. The number present was estimated at about 500. Our subject was, "Christ's Second Advent, Personal and Pre-millennial." We enjoyed considerable freedom in telling them the voice of God, and of the Church on this subject. The attention was excellent. W. H. S.

FROM SISTER EMMA SWARTZ.

I rejoice in the glorious hope of Jesus soon coming to redeem his people from this sin-cursed earth; to restore it to all its Edenic loveliness and beauty, and establish his everlasting kingdom upon it.

May I, with all God's people, be faithful to the trust committed to my care; ever fearlessly confess Christ and his truth, before a wicked and gain-saying world, exert an influence for good upon those around me, and at last with all the ransomed blood-washed throng, be presented faultless before the throne, to praise "him who hath loved us, and given himself for us," is the sincere desire and prayer of your unworthy sister in the blessed hope. EMMA SWARTZ.

Pine Grove Academy, Nov. 22, 1865.

Bro. Litch:—I notice Dr. Gunner's statement of what he did not say at the Waterbury Conference, and as Reporter I stand corrected. I am only surprised, considering the circumstances under which I was obliged to report the doings and sayings of that day, that I did not make greater mistakes. I was entirely unfit, owing to the state of my health to report at all, and in great measure relied upon others. I trust this will be sufficient apology, both to your readers and Dr. Gunner for having misstated his remarks. As the Doctor is silent as to what he *did* say, that portion of the Report must be omitted in reading. Yours truly,

J. H. VAN DERZEE.

Newburyport, Dec. 1, 1865.

Obituary.

MOSES L. DUDLEY.

Elder Moses L. Dudley, of Farnham, Canada East, died of bilious typhoid fever, Nov. 13, 1865. From a book which is before me, entitled *Dudley Genealogies*, it appears that he was a lineal descendant of the Hon. Thomas Dudley, first Deputy Governor, and second Governor of Massachusetts, who came from England in 1630, and was from a noble family formerly of Dudley Castle, Staffordshire. I learn from the same book that our dear brother was born Nov. 20, 1803, at New Hampton, N. H., so that if he had lived five days longer, he would have been sixty-two years of age. He made a profession of religion at the age of seventeen, and soon received license as a local preacher in the Methodist Episcopal church. At the age of twenty-one he came to Lower Canada, where he connected himself with the Wesleyan Methodists, and was employed as a local preacher. Some years after, a number of local preachers resigned on account of real or supposed grievance, and he was of the number. Being from his conversion a Baptist in sentiment, he next joined the Freewill Baptists, among whom he was ordained. In the end of 1842, or the beginning of 1843, while listening to the writer, his mind became favorably impressed with the doctrines of our Lord's pre-millennial and speedy coming. Since then he has been fully identified with the people known as Adventists; and has been a paying subscriber to the *Advent Herald*.

From the first of my acquaintance with him, which was in 1839, I have noticed that he has cherished and manifested a kind and fraternal spirit toward all Christians. He could most heartily pray, "Grace be with all them that love our Lord Jesus Christ in sincerity." He seemed ever to feel that the redeemed are one family, and that the followers of Jesus are "one body." If all were like him, it would not be difficult to bring about a practical manifestation of the unity of the body of Christ. But as matters are, all that can be done in that direction is to cultivate the spirit of the thing, and furnish a testimony in its favor.

Our departed brother was sound in the faith, a sincere Christian, and a most exemplary man. And as might be expected, his end was peace. I was with him in his sickness, and when he died, and I may truly say that it was a privilege to be present, for "The chamber where the good man meets his fate is privileged beyond the common walks of life, Quite on the verge of heaven."

There was a calm, peaceful trust in Jesus. Though in great suffering, he said,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

His mind was also on the good of others. Once when left alone with him, I heard him very earnest with God for some one, pleading that he might be saved. He spoke to me words of kindness and sympathy, evincing a love for one he was about to leave. He spoke too of the Lord's coming, and of the kingdom. When he was fast sinking, and the powers of life were running low, he raised his hands, and meekly said, "I have fought a good fight, I have finished my course, I have kept the faith." Then, summoning all his strength, he exclaimed, "All is well, and all is over." And soon he peacefully went to rest.

He leaves a wife, an adopted daughter, a son-in-law, three brothers, and other relatives to mourn. May they all so fully know Christ that they can avail themselves of the comfort which the gospel affords.

At the request of this dear brother, I preached at his funeral, taking as my text, Rev. 21: 4, which presents a tearless, death-

less world to come. Elder Vilas, Baptist minister, took part in the services, also Elders Gear and Orr, Methodist ministers. Two persons of the Society of Friends, made some pious and suitable remarks. The audience was large, and the occasion was solemn and affecting. O may the salutary impression be lasting and saving; and may this dispensation of Providence be blessed to the good of many souls. R. HUTCHINSON.

Waterloo, C. E., Nov. 21, 1865.

JOSEPH BARKER.

The following item, which we clip from the *Revival*, concerning the man who has done so much evil to the cause of our Lord Jesus Christ in the United States, will be read with heart-felt gratitude by many disciples of Jesus:

From our friend Mr. Reginald Radcliffe we learn that, a few evenings since, he presided at a meeting held in the Music Hall, Chester, whilst Mr. Barker, the former notorious infidel lecturer, related the cause and course of his wanderings, and of his restoration to his Father's love through Christ Jesus. "It was," Mr. Radcliffe says, "one of the most interesting and instructive addresses I have heard for a long time, most conclusively convincing to infidels and most instructive to everybody. He will have to undergo, no doubt, intense prejudice; but, if he were the greatest hypocrite (and I believe him to be sincere), such a lecture as I heard, by a former infidel, would tend to tear infidelity to shreds."

WHAT OUR MINISTERS MOST NEED.—It is growing plain to many, that what we need now is not more literature and science in our pulpits, but more earnest piety; higher spirituality; more reliance on the truth as it is in Jesus; more prevailing prayer for the Holy Spirit's effectual working. We need a race of ministers trained to the great idea of the apostles and reformers, that God has furnished in the Scriptures the armor with which alone victories can be won. Away with the idea that our ministers are to prevail by human might or worldly wisdom. The seminary which shall bring our young men nearest to God as their teacher and source of power, will send forth the truly successful ministers for whom this new era calls.—*Boston Recorder*.

NORWICH.—Two corporals and two privates, 13th Hussars, are preaching Jesus in this city. The Lord has given the spirit of hearing, and much power with the word preached. At Sprowston meetings are held two or three times a week, and at Pockthorpe also. The Lord seems doing a great work by means of these soldiers of the cross.

LETTERS RECEIVED.

Charles Poulcy; Adam Dickson, the tracts are sent; Joseph Morris; J. I. Leslie; R. R. Knowles; J. M. Orrock; J. B. Huse; J. Gilbert; J. M. O. lives at Waterloo, C. E. Will send your letter to him. George Locke; D. Rupp; John S. Green; E. N. Grass; P. V. West, all right; M. H. Mayer; will send by mail. Geo. J. Colby; J. H. Van Derzee; J. S. Bliss; D. R. Upson; Enoch Bullock; F. Gunner; Nettie Jackson; Horace Newton; Wm. Troup.

Notices.

The Advent Church in Waterbury, Vt., wish to send a very *Important Circular* to every church belonging to the Conference, and to all isolated members and friends of the American Millennial Association. All such will please send their address to Geo. J. Colby, Waterbury, Vt.

A. M. A.

The Board of the A. M. A. will meet at Westboro', Mass., Dec. 13th, at 9 A. M. A full attendance is requested.

L. OSLER, Pres.

J. H. VAN DERZEE, Sec.

Truro, Mass., Sunday, Dec. 10.
Wellfleet, Sunday evening, Dec. 10.
Provincetown, Wednesday evening, Dec. 13.
G. W. BURNHAM.

ENGLISH BIBLES.

We have a few copies of English Bibles. Roan Gilt edges, Brass rims, marginal references, 2 00
Diamond, 16mo. Calf binding, marginal references, 1 50
Pica, New Testament and Psalms, Roan Gilt, large, clear print, 2 00

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Sword of Bunker Hill." Price of single sheets, 5 cents. 42 cents a dozen. \$3.00 per hundred.

THE MASSACHUSETTS CONFERENCE OF CHURCHES.

It will be remembered by some, that in 1853 an organization was effected, known by the name of the Massachusetts Conference of Advent Churches, holding its first meeting at Lawrence, Mass. This organization was successfully continued a number of years; until a variety of causes operated to its discontinuance. Recently, many have urged a revival of this organization, and the undersigned have united in calling a meeting at Westboro', Mass., to commence Tuesday, Dec. 12, at 2½ P. M., and continue till Thursday eve, the 14th, to consider the propriety and importance of the measure proposed. The Pastor and church at Westboro', have extended a cordial welcome to this meeting, and it is very desirable that every

List of Donations.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$604 17
H. Hartman, 1 00
Geo. Locke, 1 00
N. Firth, 1 00

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over shall men give into your bosom."—Luke 6: 38.

Amount previously received, \$1,891 62
H. B. Eaton, 2 00
Geo. Locke, 2 00
Mrs. Anna J. Colby, 4 50

FOR MISSION HOUSE.

Amount previously received, \$197 65

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received, \$12 61

TO BUILD A HOUSE FOR AUNT PRISCY.

Amount previously received, \$2 00

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$121 00

The Family Circle.

"NONE OTHER NAME."

"For there is none other name under heaven given among men whereby we must be saved."

O, tender loving heart,
Whereon are written dear and precious names,
Sweetest ties which earthly friendship fondly
claims—
These all may have their part;
But thou must write above all others there,
Jesus—"none other name" so wondrous fair!

Thou weary, longing heart!
Yearning for some cheer thee here below,
Mourning for joys thou'rt e'er again shut from,
That name bids care depart!
Thou wilt not find thy comfort, seeking here;
"None other name" can hush each trembling fear!

Thou joyous, merry heart!
Earth's sweetness will not always last for thee;
Dark clouds will come and bid the sunshine flee,
All earthly joys depart.
And thou must look beyond to higher things,
"None other name" true joy and gladness brings!

O, burdened, sinful heart!
Heavy with woe, bowed down with guilt and fear,
Salvation waits for thee, but only here!
From all else thou must part,
And come the promised blessing here to claim,
To Jesus—"for there is none other name!"

O, world of needy hearts!
Why will ye ever seek where naught is found?
Why ache and yearn when such sweet things
abound!
This name all grace imparts;
All love, all joy, all mercy soundeth here—
"None other name" so great, so rich, so dear!
—Jennie Harrison, in New York Observer.

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HOW A POOR COLORED GIRL DIED.

The following letter was addressed originally to a neighboring Sabbath school, but will be found interesting to all our young readers:

DEAR CHILDREN: Two weeks ago to-morrow, an old colored woman who goes to our school, took me to see a girl who, as she said was "right smart sick." We found her in a damp basement room—hardly so comfortable as an ordinary cellar—the entrance to which was so low and narrow, I had to contract myself as much as possible to get in. The furniture was an old stove with a few sticks burning in it, a broken chair, and rickety table, and old box and a bundle of ragged clothes. In one corner, on a bed covered with a soiled and ragged quilt, lay a girl about fifteen years of age, panting, and moaning with every breath. I sat down on the box placed endwise, while Violet occupied the only chair, and learned their history from the mother. They had all been slaves in the Southern part of Maryland: but about Christmas time found their way to Baltimore. While the city was festive with holiday rejoicings, one of the children died from exposure and want. Since her death this child, Caroline, had been failing.

The mother was engaged in an oyster house shelling oysters from four A. M. to five P. M. I asked how many gallons she could make out in a day, and she replied: "Eight, if I work smart, and sometimes nine." At five cents a gallon, this would give her forty-five cents a day with which to pay rent, clothe, and feed herself and three children. On the table was a pan of cold Indian bread, potatoes, and broken biscuit, not a good sized meal for a single person. "Yes, it was hard to get food," Mily said, "but they hadn't starved yet." I asked if this was better than to be a slave. "O," said she, "we're very poor, but it does me good to feel that what we have is our own!"

I found that Caroline could not talk much, so I read to her and then told her of Jesus, and his love, and good deeds to the poor. She had heard of him, but knew nothing more of him, than the name. She watched me eagerly with her great black eyes, and I thought the talk was pleasant to her. The mother leaned over the foot of the bed, and Betty came round to my side and looked up. Poor little Betty! It made my heart ache to think of the life she must lead, alone with her sick sister and the little one all day long, and only eight years old.

I went often to see Caroline. She was usually lying on an old straw bed upon the floor, too restless to be on the bed. Sometimes she was sitting up, rocking to and fro with her hands clasped about her knees. Little Betty always sprang to greet me as I turned the corner, and for her sake as well as her sister's, I felt

that time for these visits must be spared from my pressing duties. Caroline was very hungry as persons in consumption often are; but she could not get much to eat, her mother told me sadly. Your money, dear children, bought oranges for her, and broths, and cool drinks. If only you could have seen her as she tasted them, and could have known what a break it made in her dreary days of suffering to have these little comforts brought, you would be sure it is "more blessed to give than to receive."

A kind doctor to whom her case was mentioned went with me to see her and ordered a medicine which eased her pain for a few days; but soon her feet began to swell, and we saw that the end was near. I tried to find out what she knew of Christ as a Saviour, but her mind was tired in sympathy with her body, and I could only tell her of his love and pray for her. A sick bed is not the place to prepare for death. How often I thought of that, as I felt her burning cheeks and saw the sweat of pain stand on her forehead. She could think of nothing but her suffering.

Our landlady sent her chicken broth which I think did her good, but nothing tasted better than some oyster broth that you sent. I borrowed a little plate of Hannah and went out before school to the market, where for ten cents, I got it filled with nice stewed oysters. Betty and Julia looked on wistfully while I fed Caroline with an old iron spoon—her only one—so that when she said "no more," I gave Betty one of the oysters, and she snatched her lips over it appreciatively. Julia drew back saying, "Burn, burn," but held out her hand, so I laid one into her little palm and she munched it at her leisure.

Sometimes as I went to their room the children in the street would cry: Nigger teacher! nigger teacher! and low degraded women who did not know that Jesus loved even these little ones, would point the finger of ridicule. But they found it poor sport and soon desisted.

Last Sabbath I did not go there, partly because I was engaged all day in other directions and partly lest my coming might grow wearisome to the sick girl. Monday I found her sitting on her straw bed bracing herself with her hands and groaning as if in much pain. Her bare feet were swelled to double their natural size. She could not move them herself, but asked her mother to lift them from place to place on the cold floor to relieve the burning. There seemed little to do or say. So I set down the drink I had brought, and soon went out. Aunt Jane at the next door stopped me with, "O miss, I see mighty glad ye's been. The child's been in a powerful fret for ye, seems like as if she'd been watching for ye ever since ye came before. She's been wanting me to read like you did, but laws, I don't know how!"

Taking Aunt Jane's Bible I turned back at once and sat down on the box beside the poor girl. Again I read that sweet 23d Psalm, and more of the words of Jesus. She listened intently, but I little thought that next time it would be the voice of the Shepherd himself. Once as she coughed badly, she said: "You must excuse me, I can't help it." As I rose to go at length and said: "I'll come again in the morning, Caroline, shall I?" She gave me a sweet bright smile, the first and the last I ever saw on her face.

Next morning Betty was watching for me as I went to school with "My sister's dead, miss." I went directly home with her and found the people waiting to be told what to do. As best I could I gave directions, and after opening school went home and found some garments in which to dress her for the grave. Two friends gave money for a simple shroud, at noon my room-mate and I made it. We bought some white ribbon for a little rosette with the last of your contribution. These poor people appreciate deeply such little things. The next day I helped them dress her; and when the white robe was on, the linen collar fastened with the white rosette and a sprig of mignonette lay on her breast, it was touching to see the gratitude of the poor mother. Some kind Quaker friends arranged the funeral and paid the expenses. So that she was not carried to the Potter's field, but buried where her mother could go and visit her grave.

You will be glad to know that your money made the last days of this poor "contraband" girl a little brighter, and I hope you will be encouraged to continue giving. What we have done for others will give us most pleasure, as by and by we shall look back over our lives. Sweet above all will be the remembrance of Christ's own words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Congregationist.

HUDSON GURNEY'S DOG.

The following touching tale was told by a friend of the late Hudson Gurney: One morning I was sitting on business with Mr. Gurney, when I heard the pattering of feet behind, and the door itself opened. I turned to see who was listening to us, and the Newfoundland dog quietly entered the room, and, standing in the centre, looked on me boldly, and on his master kindly.

"This," said Mr. Gurney, "is one of my most faithful friends; he is come to pay me his usual morning visit."

Turning to the dog, he continued: "I'm a little better to-day, but not much. One morning you will miss me; I shall be dead."

The dog, as though endowed with human instinct, gave a low moan, and, advancing to his master, placed his huge paw, with a gentleness that would hardly have crushed a fly, on Mr. Gurney's knee; and, that done, he raised himself on his hind legs, and placed the other on Mr. Gurney's shoulder, and licking his face, seemed to pat him on his back, with an expression which almost said,—"Come, come, don't be so down-hearted! You are very bad, but you'll get better by-and-by."

Mr. Gurney perfectly understood him, since he replied:

"It's no use; I tell you I shall die."

The dog moaned again.

"And now," continued the owner of Keswick, "you must go; for I am busy with this gentleman."

The dog looked at his master, then at me, and silently left the room.

FILLIAL PIETY.

Catherine Loplow accompanied her parents in their exile to Siberia. She was then seven years of age. After two years she took the resolution of going alone to St. Petersburg, to implore mercy for her parents at the emperor's feet.

All the efforts made by her parents to divert her from this difficult project were vain. It seemed impossible for one at her tender age to accomplish it. The only reply the noble-hearted child made was, "Have no anxiety about me. God will aid and protect me."

After taking an affectionate farewell of her parents, Catherine set out on her perilous journey, without any other resources to rely upon than the charity of Christian people. She always travelled on foot, was badly clothed and worse fed; and in this manner a child of nine years traversed the great distance of eight hundred leagues across mountains and deserts.

Arrived happily at St. Petersburg, this young girl, animated and sustained by the holy feeling of filial piety, sought a lodging at the house of a lady who was pointed out to her as the guardian angel and support of the unfortunate.

This lady, worthy of all the praise bestowed upon her, received Catherine with much kindness, and when she learned the object of her perilous journey, made every effort to secure the success of her enterprise. After diligent inquiry, she ascertained that Loplow had been unjustly condemned to exile; and the Emperor Alexander, upon being informed of what had occurred, pardoned the unfortunate exile, and also made the young and virtuous Catherine a considerable recompense.—Early Days.

Just at this moment the door opened, and Mr. Jones entered the store. The merchant, intent on the subject, went on.

"Good morning, Mr. Jones. I have just asked Mr. Smith how ministers live in these days of high prices?"

"This is a question which I have been asking myself lately," replied Mr. Jones, "and I would be glad to hear your minister answer it."

Mr. Smith, thus appealed to, said:

"There are some ministers whose salaries have been raised to correspond with other things. We will not speak of them. But you ask how those live who have only the same amount of money which three years ago they thought no more than a comfortable support. I will divide them into three classes. The first are men who have some property, and they fall back on that, and are spending it rapidly. Others are getting in debt, and this I fear is the case with too many. The third class cannot do as the first, and will not do as the second, and nothing remains for them, if they live within their means, but sternest self-denial. No salary is, as you know, four hundred dollars per annum, and a house to live in. I must keep a horse and a carriage, and wear them out pretty rapidly, too, and the cost of keeping is, at least, with the present prices, one hundred a year. Then there is the wear and tear of carriage and harness, and the loss by accident to horse flesh, which ought to be reckoned fifty more. It cost me six dollars a cord for wood, or ten dollars a ton for coal; and I must keep at least two fires."

"A place to study is indispensable to my usefulness, and whatever else is given up, I must have the fire in the study when needed. It will cost forty dollars a year for fuel, and then you see that nearly two hundred of the four is used up, and you ask how I, my wife and two children live on the other two hundred. I will tell you. We live on bread and water. Tea, coffee, sugar and butter, have been one after the other, given up, except when we have company. The old clothes are mended and worn, but my wife says that cannot be done much longer. Books and periodicals are given up; and the hand which once dispensed charity to the poor is empty. This is the way that I and many others are living. If this was our just proportion of the public burden, we would not complain, but it does seem hard to be deprived of those comforts and luxuries to which we had become accustomed, while everybody around us enjoys them, and lays up money besides."

"Why have you not spoken of this before?" said Mr. Jones.

"It is not pleasant to complain," was the reply. "Besides, the whole community know what my salary is, and many of them must know that I receive less favors than formerly. Three years ago, when butter was twelve cents a pound, we had as much given us as we needed, but since it has been thirty or over, we have not had a pint of milk or an ounce of butter, except we have paid the mar-

ket price. It is too valuable now to give away, and the same is true of other things."

"This is too bad," said Mr. Jones.

"Too bad," said Mr. Brown, "and I will tell you, Jones, what you ought to do. You are, most of you, farmers, and you ought to pay your subscription in butter, cheese, pork or whatever he wants at old prices, or else give him twice the amount of money. My subscription is ten dollars, and he may take it in goods out of the store at whatever they were worth two years ago, or I will pay him twenty."

"I can't say that there is any injustice in that," was the answer, "and I will try to get the people to come to it. You pay all other laborers about twice the old prices, and I don't know why a minister should live on bread and water more than other folks.—Morning Star.

CANCER AND CANKER SYRUP.

It has cured CANCERS after the patients have been given up as incurable by many physicians.

It has cured CANKER in its worst forms, in hundreds of cases.

It has cured every case of SALT RHEUM when a trial has been made, a disease that every one knows is exceedingly treacherous, and difficult to cure.

ERYSIPELAS always yields to its power, as many who have experienced its benefits do testify.

It has cured SCURF in hundreds of cases, many of them of the most aggravated character.

It cures KING'S EVIL.

It has cured every case of NURSING SORROW, in which the mother has failed to nurse her child.

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HIGHLY IMPORTANT!

LET THE AFFLICTED READ,

—AND—

Know of the astounding efficacy

of the

GREAT

HUMOR REMEDY!

HOWARD'S

VEGETABLE

CANCER AND CANKER

SYRUP.

Surpasses in efficacy, and is destined to supersede, all other known remedies in the treatment of those diseases for which it is recommended.

It has cured CANCERS after the patients have been given up as incurable by many physicians.

It has cured CANKER in its worst forms, in hundreds of cases.

It has cured every case of SALT RHEUM when a trial has been made, a disease that every one knows is exceedingly treacherous, and difficult to cure.

ERYSIPELAS always yields to its power, as many who have experienced its benefits do testify.

It has cured SCURF in hundreds of cases, many of them of the most aggravated character.

It cures KING'S EVIL.

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The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

WHOLE NO. 1280.

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Communications.

ON THE HOLY SPIRIT, ACTS 19: 2.

HIS PERSONALITY, DEITY AND OFFICE.

BY E. C. CURTIS, JR.

This is an age of abounding error and scepticism. Multitudes reject the Bible outright. Many others, of those who claim to believe in its divine authenticity and inspiration, in order to make it sustain their various theories, adopt a mode of interpretation which, carried out, make the Holy Oracles any, and everything rather than what its words plainly and legitimately imply. Nearly, if not all, the great, vital, fundamental doctrines of the gospel are ignored, or denied, by different writers, who consider themselves evangelical, doubtless, because they come in conflict with cherished opinions and theories. Among the errors which flood the world to-day, there are three which are especially dangerous, as they strike at the very vitals of our holy religion. These are the denial of the deity of Jesus Christ, his deity of the Holy Spirit. The Bible so explicitly its teachings on these points, that to reject either of these doctrines is to reject the plainest, and most positive Scripture testimony. How a man who denies the Deity of Jesus Christ can be a Christian is past my comprehension, for he rejects the Saviour in his true nature as revealed in the New Testament. Certainly those who maintain that Christ is God, and those who consider him a man simply, have each a totally different religion. Those who regard Christ as only a man can be called Jews, or Mahomedans, with more propriety than they can be called Christians. Dr. Priestley, it is said, did not relish it very well when David Levi, the Jew, told him that when he looked into the New Testament, he clearly saw that Jesus of Nazareth was represented, there, as God, and hence he could not consider the Doctor as a Christian. Those who regard him only as a creature, will not honor him with religious worship, but with civil respect merely, addressing him not as "Thomas did, "My Lord and my God," but as the convention in New York did, "Mr. Jesus Christ." Shocking! It is a matter of great practical importance and interest whether the founder of Christianity is God or man, the Creator or a creature. The Jews understood him as claiming to be God, and hence stoned him; and he never corrected them. If he is not God, the bulk of the Christian Church have ever been guilty of idolatry. To deny his vicarious atonement, is to set aside the plainest texts, such as, "The Lord laid upon him the iniquity of us all," "He made him to be sin for us, &c." "Himself bore our sins in his own body on the tree, &c." And also to rob us of any sure foundation on which to rest our hopes of everlasting life.

Again, correct views of the nature and work of the Holy Spirit lie at the basis of all real Christian experience, and successful Christian labor. Hence the importance of knowing and believing what the Scriptures affirm upon this subject.

Multitudes of professing Christians have very indistinct views of the personality and deity of the Holy Spirit. Consequently they are perplexed in trying to decide whether the Holy Spirit is a proper object of religious worship, and this seriously affects their devotional habits. One of our missionaries to the Freedmen told me that he never enjoyed such sweet union and communion with God, and never felt so happy and blest, as he had since he had been led to recognize the personality and Deity of the Holy Ghost. There is such a thing as the "fellowship and communion of the Holy Spirit," as well as the "love of God," and "grace of the Lord Jesus Christ," and those who ignore or reject the truth on this subject, are robbing themselves of the highest and sweetest enjoyment.

Modern Sadducees, to maintain their materialistic sentiment of the non-existence of spirits, have gone so far as to deny the personality of the Holy Spirit, speaking of him as an influence from the Father, comparing it with the influence the mesmerizer exerts over his subject. So when a man is con-

verted he is mesmerized simply. (I saw this sentiment in a so called Advent paper emanating from Boston.) Such an idea is preposterous, unscriptural, and almost, if not quite, blasphemous.

The fact of spiritual existence Christ demonstrated to the unbelieving Jews in conversing with Diabolus, allowing his demons to speak to him, and then casting them out. But faith in the existence of spirits is no reason why one need to accept as true, all the assumptions put forth by modern necromancers, as our materialistic friends assert. Both Materialists and Spiritualists are about as ignorant of the true nature and offices of the Holy Spirit, as those Jewish disciples of John which Paul found at Ephesus. They must have heard of the existence of the Spirit, for John had predicted the baptism of the Holy Ghost in connection with the advent of Christ. But they were ignorant of the Spirit's peculiar work in this dispensation.

Brothers, while the programme for this Conference provides for the setting forth of truths bearing upon the pre-millennial advent of our Lord and Saviour Jesus Christ, I thought it would not be untimely to present in an opening discourse what the Scriptures teach as to the nature and work of the Holy Ghost, especially as some thought my sermon on the subject, given at the last Conference, incomplete, as it did not develop this point. The subject is important as involving the honor due to the Holy Spirit; as related to the Christian's duty and privilege of prayer to the Holy Spirit as man's regeneration and sanctifier. Can we "pray in the Holy Ghost" as directed, if we have no proper conceptions of him as he has revealed himself? The final day alone will tell how many prayers were never answered because of indistinct or wrong views relative to him who only can enable us to pray aright. If the Unitarian loses the benefit of our Saviour's mission to the world, by rejecting the Christ of the Bible, so are those losers who ignore or deny the personality and Deity of the Holy Spirit, and his office work. Christian experience comprehends the whole course of the Spirit's operations upon the renewed heart. If we do not inform ourselves upon his true nature and work, so as to have correct views on the subject, what basis have we laid for genuine gracious experience? Will he dwell in my soul and fill it with constant peace, if I care not who he is, or reject his own revelation of himself? The Holy Spirit can only be expected to dwell and bestow his blessings upon that soul who honors him by cordially believing his own testimony of himself. He is offered as our teacher, but will he teach us any truth, if we reject the truth he has communicated concerning himself? He is offered to reveal Christ to us, John 16: 14. But can we have clear and joyous views of Christ, when we have indistinct or wrong conceptions, or undervalue the office and work of that Spirit on whose teachings our happy views of Christ depend? He is presented as a Comforter, but will he comfort those who grieve his love, by unbelief concerning his work, and a refusal to honor him as the sovereign agent in renewing and sanctifying the soul? He is set forth as a guide. But will he guide those who do not attach sufficient importance to his nature and work to make themselves acquainted with the truths immediately respecting himself? Especially will he guide those who deny his work and undervalue his offices?

Revivals are not what they once were. They do not last as long, or leave the church as spiritual as formerly. Spurious conversions are more numerous. Departures from the faith and practice of primitive Christians are far more frequent and alarming. Several causes for these things may be assigned. But, unquestionably, the defective, indistinct, and erroneous views, and in many, the practical non-recognition of the great truths of the Bible respecting the Holy Spirit, is one of the most fruitful and melancholy causes of the sad state of things existing throughout Christendom. Would that there might go forth everywhere a call upon ministers and churches for confession, humiliation and heartfelt repentance for our grievous, thus, of the holy and blessed Spirit of the Lord. We should pray with David, Ps. 51: 11. And beseechingly cry—

"Stay, thou insulted Spirit, stay,
Though we have done thee such despite,
Cast not us sinners quite away,
Take not this time everlasting flight."

We now call attention to the Personality of the Holy Spirit, His Deity, and Office-Work.

In the work of salvation Jehovah makes a full manifestation of himself. Here the united glory of the Father, Son, and Holy Spirit shines with the greatest effulgence. It enables us to contemplate distinctly the Three, who unitedly are the One Jehovah, the God of redemption. To the Divine Three, peculiar offices are respectively ascribed, the accomplishment of which constitutes the great work of redemption. This work is one. It corresponds with the mode of the Divine existence, which comprises three persons, existing in perfect unity of being and design. The Scriptures, both of the Old and New Testaments, afford sufficient and positive proof of the personality of the

Holy Ghost. They teach us that he is a personal agent, in the same sense that the Father is a personal agent, or that the Son is a personal agent.

1. That the Holy Ghost is a person, and not an influence, or attribute, is proved from the fact that in the Greek masculine pronouns, relatives and articles are joined to his name, *Pneuma*, which is *naturally* of the neuter gender. John 14: 26, and 15: 26, and 16: 13, 14. Thus our Saviour, in speaking of the Comforter, makes use of language to express in the fullest manner his personality.

2. Distinct personal acts and attributes are ascribed to him, which in many passages cannot be explained by the prosopopoeia, or personification. To call the Holy Spirit the "power of God," an "attribute of God," or the "doctrine of the gospel," would make some texts read strangely. Instance Acts 10: 38, "With the power of God and with power." Romans 15: 13, "Through the power of power." John 16: 13. What attribute of God is personified here? or doctrine of the gospel? Rom. 8: 26, &c. Can an attribute intercede, or the doctrine of the gospel? Personification is the language of poetry, or excited speech, not of cool narration, argument, and familiar converse. And yet he is spoken of in texts of this description. As in our text, and Acts 8: 29.

The Holy Ghost speaks, Acts 28: 25; 1 Tim. 4: 1. Teaches, Luke 12: 12. Reproves, John 16: 8. Intercedes, Rom. 8: 26-7. Bears witness, Acts 5: 32; Rom. 8: 16. Leads, Rom. 8: 14. Separates men to the work of the gospel. Acts 13: 2. Sends them to preach, Acts 13: 4. Signifies his pleasure, Acts 15: 28. Forbids labor in some places, Acts 16: 6. Appoints overseers, Acts 20: 28. Inspires, 2 Pet. 1: 21. Renews hearts, Tit. 3: 5. Bestows gifts, Heb. 2: 4: 1 Cor. 12: 11. Gives effect to preaching, 1 Pet. 1: 12. Searches, 1 Cor. 2: 10. Strengthens, Eph. 3: 16. Speaks to the churches, Rev. 2: 7. Grieves, Eph. 4: 30. Can these acts be ascribed to any other than an intelligent, voluntary agent? Their being ascribed to the Holy Spirit clearly shows him to be a Person. If all these instances can be resolved into the mere figure of personification, then no parallel can be found to it in all the sacred writings, even the most poetical, and certainly not in the prosaic.

The Spirit, as a personal agent, comes from the Father and the Son, and consequently must be a separate person. As an intelligent Agent he is sent to perform a certain work. He proceeds from Him who sends him. He comes and accomplishes the agency assigned him. Nothing can establish his personality more clearly than these facts.

3. The association of the Spirit with two other divine persons in the baptismal formula indicates his personality. Matt. 28: 19. Do we dedicate individuals to two persons and one influence in baptism? Nay, the candidate is baptized into the faith of three personal agents. To suppose that in this solemn act he declares his faith in the Father the Son and the power or influence of God is in the highest degree preposterous. In this act he pledges his service to three persons equally. He here covenants to take the three as his one, or only God, whom he will serve the remnant of his days.

4. The apostolic benediction likewise shows the personality of the Holy Spirit. 2 Cor. 13: 14. Here the three persons are kept distinct, as in the Jewish form of blessing. Num. 6: 24, 27. This is a prayer to the Holy Ghost as well as to the Father and Son, and demonstrates his personality equally with theirs. From him, as well as from them, comes the highest spiritual blessings. See also Rev. 1: 4, 5.

A word, in passing, as to his name. He is not called Spirit, evidently, because of the spirituality of his essence, for this belongs to the three equally. "God is a spirit." But he is designated by this term because he "proceeds" from the Father, as the breath of the Almighty. So the second person is said to have been "begotten." So he is not called holy because the other two are not in their nature infinitely holy; but it is an official title. He is the author of holiness, and sanctifier of the hearts of God's people, Tit. 3: 5. He has his own peculiar work to perform, in the economy of redemption. And he is to be honored and loved in his office and work as much as Christ is in his, or the Father in his.

His Deity. 1. Names which apply only to Jehovah are given to the Holy Spirit. Ex. 17: 7 compared with Heb. 3: 7-9. Isa. 6: 8-10 with Acts 28: 25-27. Jer. 31: 31-34 with Heb. 10: 15-17. The prophet says Jehovah spake thus. The apostle says the Holy Ghost was the speaker. He is called God in the plainest manner, Acts 5: 3, 4. See also 1 Cor. 3: 16; 16: 19.

2. Divine attributes are ascribed to him. Omniscience, 1 Cor. 2: 10, 11. Isa. 40: 13, 14. Omnipresence, Ps. 139: 7. By implication, Eph. 2: 18, and Rom. 8: 26-7 express the same. Eternity, Heb. 9: 14.

3. Divine works are performed by him. Gen. 2: 2. Job 26: 13. Ps. 33: 6. Miracles too are said to be performed by him. Matt. 12: 58. 1 Cor. 12: 4-11. A creature cannot perform a miracle, any more than create a world. The resurrection of

the dead which is said to be the work of God, is also ascribed to the Holy Spirit. Rom. 4: 17, with 8: 11.

4. Divine worship is to be rendered to him. Matt. 28: 19. Prayer is offered to him. 2 Cor. 13: 14. Rev. 1: 4. No creature would be placed thus between the Father and Son in such a solemn address. Neither do we baptize in the name of one God, one creature, and one attribute, or pray to an influence.

His divinity is clearly established by the declaration of Christ that blasphemy against the Holy Ghost "hath never forgiveness." Mark 3: 29. Matt. 12: 31, 32. If he be not in his nature truly God, there could be nothing in him to give to sin against him such a peculiar aggravation. Here it seems conclusive that he must be a person, and a divine person, to be blasphemed, and to have the sin against him so great an enormity as to be beyond the reach of pardon. It would seem that this text ought to make us careful how we speak and think of the Holy Ghost. God only knows who among those who think and speak lightly of the Holy Spirit will be found guilty of this terrible sin in the final day. Of all the sins to be deprecated, in these days of discussion, bold speculation, and controversy, there is none against which we should be on our guard so closely, and from which we should so tremblingly pray to be delivered, as this. On this subject men should know whereof they affirm. A man may be prejudiced, excited, and talk at random about other subjects, but all trifling must be dismissed when he comes to this subject, lest he "quench the Spirit," and pay as the forfeit, the loss of his precious soul. Thus, the Holy Spirit is shown to be a person, and a divine person, as much as the Father or the Son. But while the Bible plainly teaches these truths, it as plainly declares that these three are one God. There is no contradiction, or absurdity in this, for the Bible does not teach that they are three in the same sense that they are one, but that there is such a distinction between them, that personal agency may be ascribed to each; and such a union that they are the one only God. It is true that this distinction and union involves a mystery; but it is a mystery which is essential to all our hopes in reference to eternity. "And without controversy," &c. Tim. 3: 16.

His Office Work. He has peculiar and distinctive work in connection with the Father and the Son, in the great and blessed economy of redemption. While Jesus is our Sacrifice, Priest, Judge, and King, and has made an atonement for us, by assuming our nature, and dying in our stead, the Holy Spirit was given to him without measure, which implies that the attributes of the Holy Spirit are employed in accomplishing the redemption which the Lord Jesus, as Mediator, has undertaken. The agency which he performs in redemption pertains to his peculiar offices. I shall refer only to a few of them.

1. The sinner's condition of mind, when he is alarmed under a view of his guilt and merited condemnation, is effected by the agency of the Holy Spirit. John 16: 7-11.

2. Renovation of soul is his work. John 3: 5, 6. Tit. 3: 5.

3. Having wrought conviction and conversion, the Holy Spirit carries on the work of grace in the heart until the redemption of the soul unto God is completed. He fills the heart with the "love of God." Rom. 5: 5. We "abound in hope" by his power. Rom. 15: 13. The fruit by which Christians are distinguished is the offspring of the Spirit. Gal. 5: 22, 23. He gives comfort to the people of God. Acts 9: 31. John 14: 16, 17. He reveals unto us the great and precious things of God. 1 Cor. 2: 9, 10, 11. Christians are the objects of his affectionate regard. Rom. 15: 30. He assures us of our adoption into the divine family. Rom. 8: 16.

"The Spirit answers to the blood,
And tells me I am born of God."

He will raise his people from the dead. Rom. 8: 11. Thus it will be seen that the Holy Spirit bears an important part in the great work of human redemption. As a divine person, therefore, who has undertaken, with the Father and the Son, our eternal salvation from sin and death, he is worthy of our adoration, affection and trust. To whom are we indebted for that grace which awakened us from the sleep of death, and showed us our sins and danger? Who made us willing to submit to the conditions of the gospel, and seek for pardon and salvation at the footstool of sovereign mercy? By whom have we been reclaimed from our frequent wanderings from Christ and duty, and kept through faith unto salvation? Who has patiently borne with us in all our weaknesses, infirmities and sins? Does not the experience of every Christian testify, and his soul respond with holy adoration and gratitude, that his benefactor is the Holy Spirit. Let them refuse to adore him who are willing to be deprived of his grace. Let them deny that divine honors are his due, who tremble not at the thought of being left a prey to the delusions of an unsanctified heart. But the devout and humble Christian will ever delight to sing,

"Praise God from whom all blessings flow,
Praise him all creatures here below," &c.

We ought to feel and express more gratitude for the agency of the Holy Spirit in the

work of our salvation. No other blessing can take the place of this. Health, wealth, and liberty may be possessed in a high degree; the Sabbath, and the gospel may be enjoyed; but something more is demanded to make the soul truly happy. Persons may enjoy these and yet be afflicted with fearful forebodings. Nothing can dispel the darkness of the mind, deliver from the fear of future wrath, and light up the path of life with joy and hope, but the illuminating, renovating, sanctifying, and saving influences of the Holy Spirit. Let the scenes of life be ever so adverse to the desires of the worldly man, if amid the afflictions and deprivations endured, the peculiar blessings of the Holy Spirit are bestowed, the Christian experiences the highest gratification of his heart's desire. What divine work is so sublime in its nature, or so happy in its results, as that, not of giving existence to man, and endowing him with rational faculties, but of reclaiming such a being from a state of degradation and utter ruin, to lift him up to be a joint heir with Jesus Christ to the infinitely glorious inheritance promised him? No Christian can discern the blessings received through the agency of the Holy Spirit, without lifting up the voice of praise, and feeling the glow of gratitude. He it is who convinced him of sin, renewed his soul, filled him with peace, imparts the evidence of divine sonship, helps his infirmities, intercedes for him, inspires consolation, dwells with him as his temple, and after having sanctified him, and made him "meet for the inheritance of the saints in light," raises up the body, glorified and immortal, at the last day, and thus completes his benevolent and glorious work. Hence, with the Son and the Father, he most certainly is worthy of our love, praise, and obedience. How important, therefore, the admonition, Eph. 4: 30. To disbelieve his word, reject his authority, and refuse to obey him, is to grieve him. Bigotry and sectarianism grieve him. To neglect to "content earnestly," &c., Jude 3, grieves him. The doctrines which have made us a people, and called us together in this Conference, are peculiarly offensive to the men of this world, and lukewarm professors, as they are set forth in the blessed Bible, and the faithful preaching of God's true watchmen. They see that to embrace these would cause them to let go of this world, or be lost, and hence they embrace a false hope to allay their fears.

Now, while they are in this state, if God's people manifest indifference to these truths, which so try men's souls, and especially if they oppose them, they encourage the wicked to resist the present truth which the Holy Spirit is waiting to bless in their conversion. Christians had better beware how they side with the opposers of the truth relating to the immediate personal advent and kingdom of the Son of God, lest they grieve the Holy Spirit, and thus jeopardise their salvation. To neglect to "search the Scriptures" for light as to present truth and duty is to grieve the Holy Spirit.

Finally, correct views of the nature and work of the Holy Spirit, as before said, are necessary to successful Christian labor. We cannot expect to have our own hearts sanctified, or minds enlightened in the truth of God, or the Church saved from error and apostasy, except by the special influence of the Spirit of grace. We are dependent upon Him for the conviction and conversion of sinners. All other agencies employed in promoting the work of God are to be regarded as only instrumental. All other means combined cannot sanctify the Christian or convert a sinner. Hence 1 Cor. 3: 7. The divinely appointed means, had they been employed in the most able, persevering, and faithful manner, from the fall of man to the end of the world, unaccompanied by the Holy Ghost sent down from heaven, would not have resulted in the salvation of a single soul to God. Moral suasion will not overcome the sinner's blindness and enmity against God, and bring him into a state of reconciliation. The power of the Holy Spirit is needed for this work.

This truth should have its appropriate practical influence on our minds at this Conference. It will lead to prayer. It will prepare our hearts to receive the Holy Spirit's blessing, and to give him glory to whom it is due.

Sinner, the Holy Spirit will not always strive with the world. His strivings ceased at length in Noah's day, and they will cease with the present age. Then thy day of grace will be over. Confusion, lamentation, and woe will follow, and through a long, long eternity you will bewail your folly in refusing to heed his calls to repentance continued so many months, and even years. Suddenly the probation shall terminate, for as the lightning's flash shall the Judge of mankind appear, and then thy doom for eternity shall be fixed. Then thy father, mother, brother, sister, wife, child or friend may be taken, and you be left to perish with a godless world. For then two shall be in one bed, the one shall be taken and the other left. Think of awaking some night, or at early morn, and finding a dearly beloved one taken from your side to meet Jesus in the air, and you left to perish! O, let me entreat of you to heed the motions of the Holy Spirit in thy breast, and at once fly to the Saviour for pardon and life. Delay not a

moment, lest that moment be your last, but improve the present instant in calling upon God for mercy and salvation. May God the Holy Ghost help you so to do. Amen.

ORIGINAL.

THERE IS REST BEYOND.

BY C. PATTERSON.

There is rest beyond this life,
To the weary, weak and faint,
Where the spirit knows no strife,
And the heart feels no complaint;
Where the soul is overflowing
With the joys of pardoned sin,
And the eye is ever glowing
From the love of Christ within.

There is rest beyond the tomb,
When the surge of life is o'er,
Where the thistle ne'er shall bloom,
And the thorn shall bud no more,
Nor the deadly ivy vine
Shall infect the balmy air,
Nor the hissing serpent twine
Neath the loughs that blossom there.

There is rest beyond the grave,
When the toils of life are past,
Where the forest ne'er shall wave
Neath the rude tornado's blast,
Nor the raging tempest hur!
Shall follow on the shore,
Nor the forked lightning whirl,
Mid the cloud and thunder's roar.

There is rest beyond the river,
Where the stream is wide and bold,
Where the hand shall never quiver,
Nor the buoyant step grow old;
Where the heart shall know no sadness,
Nor the mind no cloud of gloom,
Where the lip shall smile with gladness,
And the cheek with vigor bloom.

There is rest beyond temptation,
In a world that's free from pain,
At the final consummation,
When the saints with Christ shall reign.
But 'tis not beyond you heaven,
Where the rolling comets blaze,
'Tis the land by promise given,
In the Patriarchal days.

That's the rest for the poor stranger,
When thy race on earth is run,
There thy home is free from danger,
All radiant as the sun.
'Tis no fancied speculation,
Which I in rhyme declare,
'Tis the word of revelation
That thy final rest is there.

REV. DR. LORD'S THIRD LECTURE.

The subject of this lecture was Thomas Cranmer. After sketching the abuses and corruptions, both in church and state, which characterized the period immediately preceding the English reformation, the speaker referred to Cranmer as follows:

He was not remarkable for those bold, daring qualities, that reckless energy and dazzling genius, which attract the gaze of the world. But he has won a fame which, with all his infirmities, shall last as long as Protestantism shall be honored, and has bequeathed a legacy which will be prized as long as the English Church shall find admirers and friends. He was different from the other great reformers; but he was scarcely inferior to them, if circumstances are well considered. We behold no fearless and impetuous Luther, attacking with passionate language the corruptions of Rome, bracing himself up to the most daring of revolutionary assaults, undaunted before kings and moved by the expostulations of friends. We see no logical Calvin, assailing all that was venerable in ecclesiastical government, laying down rules with autocratic severity for prince and people. We see no uncompromising Knox thundering in the ears of kings the awful denunciations of God Almighty against their private sins. Cranmer was milder, more prudent and broader in his views than either of these. If his genius and influence are to be measured by the permanence of the institutions he established and the vitality that still seems to animate them, he may be favorably contrasted with any of the founders of sects or parties who have claimed a prouder position in the realm of mind.

Cranmer sought to elevate the souls of men and the spiritual interests of religion wherever they were found. He soared above all parties, all schools, and all systems, and thought only of making them subservient to the true welfare of mankind. For this elevation and these enlightened principles I honor him, whatever course he may have seen proper to adopt in order to secure their triumph. He carried the work of reform triumphantly through a course of unparalleled difficulty, and left invaluable blessings to future generations.

I do not think the course which Cranmer pursued during the life of Henry the Eighth is sufficiently appreciated. He had to deal with a malignant and capricious tyrant who had absolute authority, unbounded desires, ready to sacrifice the ablest ministers of the State as well as the long cherished panderers to his pleasures the moment they thwarted his plans. With this odious and repulsive monarch Cranmer had to live. He was in a Court which swarmed with papal spies and envious detractors. An outburst of passion on the part of this hard master, a mistake, an effort in an unguarded moment, might hurl him from the pedestal of power and consign his head to the block. He could trust neither the King nor the nation. He was doomed to drag a heavy load up a slippery hill where a single misstep would consign his burden and himself to a gulf of perdition.

Yet he succeeded even during this monarch's reign in separating England from the communion of Rome, freeing it from papal

dominion, suppressing monasteries and removing many abuses. The Bible, too, was set up in many churches, although from jealousy to the monarch it was chained to the pillars in the choir.

The English Church in our age is nearly the same as when Cranmer organized it. Very few people in England wish any change or improvement. It is dear to the hearts of the people. It always was a cherished object of national affection. It has not therefore degenerated. It is as pure as it was a hundred years ago. It has apparently every element of vitality. It gives no signs of decline or ruin. It has been the boast of eminent saints and scholars and philosophers, from the times of Cranmer to our own. It still has its self-denying, hard-working and faithful ministers. It has retained humility in the possession of unbounded wealth; and under all the smiles and patronage of Princes, it has never corrupted the great orthodox doctrines of the faith. It has never rewarded the vulgar and ignorant. It has never endorsed the dangerous principles of rationalistic liberty, nor ridiculed religious earnestness among the people or spiritual elevation among the great. The most ambitious rulers have ever treated its ministers with respect. The most worldly devotees to fashion and folly have never sought to banish them from their tables of friendship or halls of pride. None have been so great as to arrogate superior social position. None have been so poor as not to claim their sympathy and demand their services.

The high and the low, the rich and the poor, are equally proud of the discipline attached to the forms and devoted to the doctrines of this church, not because it was established by venerable names, not because it sustains the ordinary institutions of society, but because they believe that it is in accordance with primitive institutions, and not discordant with the spirit and injunctions of Christ. If such a church can last three hundred years, beyond fearful changes and unnumbered revolutions, and the schemes of disorganizers and fantastical philanthropists, why then may it not be as permanent as any other form of church government that has yet been instituted? And why should not the author of such a church be regarded as a man of most remarkable wisdom and sagacity?

But because Cranmer was calm, moderate and judicious, let it not be inferred that he was not decided in his opinions. He was earnest and lofty in all his efforts to emancipate the English mind and promote those doctrines which animated the souls of such men as Luther and Zwingli.

On the accession of Mary, bloody in spirit, and blinded by the spirit of the middle ages, the old religion was restored, and Cranmer with the other Protestant Bishops was arrested and tried both for heresy and treason. The reclamation of his faith was one of the most melancholy instances of weakness and folly in all the annals of martyrdom. Confounded, heart-broken, old, his love of life proved stronger than the power of conscience and of faith. But he came to himself ere the hour of his violent death. His last hours were glorious, and never did man more splendidly redeem his memory from shame.

DAYS OF NOAH.

Our Saviour says, Luke 17: 26: "As it was in the days of Noah, so shall it be also in the days of the Son of man." But how was it in the days of Noah? The sacred historian informs us that "the earth was corrupt before God, and was filled with violence, for all flesh had corrupted his way upon the earth." The sad effects of the fall were immediately most awful. The knowledge of the Most High so rapidly was forgotten, that Adam's grandchildren became idolaters! Men multiplied rapidly, but only a few in the line of Seth escaped the general ruin. This state of things continued for the first sixteen hundred years and more, during which time there was a uniform and universal progress downwards in sin. The worship of God had disappeared, and the usurper had it all his own way. Good men became very scarce, until at length but one family was left upon the earth by whom God was recognized and obeyed. He then made known to Noah his purpose of wiping that generation out of existence: yet he granted them one hundred and twenty years as a space for repentance, during which time Noah was a "preacher of righteousness." Nothing is more remarkable than the fact of his entire want of success.

From the drift of this history, it appears that the moral putrescence of the world was not only universal, but intensely offensive during six hundred years of Noah's life. This fact must be kept in view, if we would correctly understand the implication of Christ's words: "As it was in the days before the flood, so shall it be when the Son of man shall be revealed!" that is, as the corruption of mankind increased before the flood, with a steady momentum of acceleration, up to the opening hour of vengeance, so the corruptions of the last generations of "this present world" shall increase, until the punitive visitation of devouring fire when Christ shall come. We are shut up to this meaning, for as we have already proved, there can be no such thing as a spiritual coming of Christ.

Such a coming of the SON OF MAN involves vast absurdity. Until we be shown to be in error respecting the use of the word PAROUSIA, which always means personal presence, and can mean nothing else, we maintain that post-millennialism is irreconcilable with the teaching of Christ in this instance, and in every other where this word is perverted from its proper meaning. If, then, the "last days" of "this present world" may fairly be contrasted with the antediluvian age as to correspondence, we submit the question to all men who are not afraid to follow where truth may lead, how it is possible that a thousand years of happiness and holiness shall be embraced within these "last days," previous to the second advent?

According to this historic illustration, instead of a millennium of peace and blessedness, when the sword shall be beaten into the ploughshare, and the spear into the pruning-hook, we are to look for universally increasing wickedness, if not of gross violence, yet in some form of spiritual prostitution and aggravated ungodliness, in some sense analogous to that which brought the flood upon the earth. The last of God's elect, about being gathered by the gospel from "this present world," good and true men will decrease, until a state of the visible church shall be reached, to which the words of Christ shall be applicable: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) This is another text full of tribulation to our post-millennial exegesis. See *Whitby in loco*. False faith there will be, and plenty of it; but this question implies the affirmation that the true faith shall well-nigh have left the earth, when the parousia of the Son of man shall set its sign in the heavens; for when he comes, it will be to "execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which his ungodly sinners have spoken against him."

The antichristian powers now in existence, and yet to be more closely combined, will then be swept with the besom of destruction from the face of the earth; for "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence (face) of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. 1: 7-10.) It seems clear from this text that those who shall be visited with this dire vengeance will be such as have abused and perverted the gospel, a misdeed more conspicuous among their other sins. Many think that the "them who know not God" refers to the heathen; and the "them who obey not Christ" point to the inhabitants of nominal Christendom. We think differently, because the same vehement language is used with respect to both; whereas Christ himself said: "That servant which know his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes." This evidently embodies a principle of distributive justice which Christ will respect in his dealings with the nations of the earth, when he comes. We are inclined to think the latter phrase is exegetical of the former, for they who do not obey Christ, do not know God, a voluntary ignorance as inexcusable as it is culpable, and therefore justly subjecting a man to all the severity denounced in the text.

The aspect of the present hour has been of flattening to the post-millennial doctrine of eschatology. The day grows darker, darker, darker. Political strife, intrigue, lawlessness, faithlessness, shamelessness, violence, characterize the so-called "Christian" nations of the world; while influences are streaming from the nominal church utterly discouraging. We have our *Colosenses*, and *Romans*, and *Essays*, who are multiplying in number and influence. The preaching of the old-fashioned doctrines of the cross is christened old fogeyism; nothing will do now but the brilliant and the beautiful of high-wrought verbiage, as the pinions of exquisite sentimentality; while the undertone carries along a heterogeneous mass of discordant sentiment on the vital doctrines of the Bible, yet to come up to the surface in the shape of a Socio-panthistic theology. It is not venturing, then, into the domain of prophecy, when, from past experience teaching us whereunto all this must grow, we say that the nominal church, embracing all the hierarchies of Christendom, will become false to her Lord, and utterly perverse in influence, as she will be heterodox in sentiment. With this view, it is easy to reconcile all that is said about the wickedness of the last days being so universal as to merit another visitation of divine vengeance similar to those which appeared in the times of Noah and of Lot; but in any other view we cannot see how the strong expressions of Peter and Paul in their predictions of the period spoken of, can be fairly and satisfactorily explained.—*Journal of Prophecy*.

SPECULATIONS ON PROPHECY.

The London Quarterly Journal of Prophecy in noticing a number of speculative works on prophetic subjects makes the following remarks:

With sensational prophecy we have no sympathy. We count it more injurious than sensational fiction. We must class those pamphlets that deal in it with the *London Journal*, *Reynolds's Magazine*, &c.; and would banish them to Madame Tussaud's chamber of horrors.

The use which they make of God's blessed Word is little short of profanity. To make sensational capital out of prophetic truth seems to us woeful irreverence for Scripture; and indicates an audacity, as well as heartlessness, which ought to be discouraged by every sober-minded student of the Word.

We do not believe one word of what has been written as to Louis Napoleon in connection with prophecy; and we caution our

readers against the clap-trap which is published on this subject; with some, we fear, merely to turn a penny. We do not believe Napoleon to be either so bad or so clever a man as he is said to be; but one making the most of his circumstances, keeping silence when he has nothing to say, doing nothing when he has nothing to do, and resolved above all things to establish his own throne and dynasty. He is not at all a worse man than the King of Prussia, who, with all his religious professions and divine-right declarations, shows that he defies all laws, human and divine. But clap-trap prophets must have a hero for their sensational romances, like other novelists. Let our readers beware of "false prophets."

INDIVIDUAL AND CHURCH EFFORT.

The very essence of Christianity is contained in the broad commission given by the Saviour to his apostles—"Go ye into all the world, and preach the gospel to every creature." There is here a recognition of the wants of humanity, the power of the gospel to supply those wants, and the duty of the Church to spread the "glad tidings."

The right discharge of this duty benefits not only the world which receives the gospel, but the church which bestows, since there is always a reflex benefit in doing good. God could have commissioned angels to proclaim his truth, and no doubt the world would have heard it faithfully and effectually preached. But while such a course might have saved souls, what, in the mean time, would have been the work of the Church? God has ordained that one great law of spiritual life, as of natural, should be activity. Hence, the Church must work in order to live.

What is true of the Church as a whole is equally true of every individual member of the Church. As a drop of water is an ocean in miniature; as a grain of sand is subject to the same laws of matter that govern the great globe; as every slender strand in the cable that holds a ship to its anchorage is of the same nature as the great rope itself; so every individual Christian is a representative of the Church. The same spiritual laws which regulate the life of the Church also regulate his own personal religious life. Hence, if he would grow and become strong he must be active.

The very foundation of missionary work is individual effort. The primitive Christians understood this and acted accordingly. Andrew brought Peter to Jesus, and Philip brought Nathaniel. Each, as he received the new life, went in the ardor of his soul to friends and neighbors to tell of the wondrous work. This is the natural impulse of a newborn soul. We see it strikingly illustrated in times of revivals, when every convert becomes, to the extent of his influence, a preacher of the gospel. This is primitive Christianity. The late Dr. Wayland truly remarked on one occasion: "A revival is the normal condition of the Church." When the Church becomes what she ought to be, such seasons will be continuous instead of exceptional.

It is to be feared that many in the Church, perhaps undesignedly or through ignorance of duty, substitute gifts of money to benevolent societies for personal effort in bringing souls to Christ. Money is good in its place, but it by no means supersedes actual individual effort. It is a power in the Church, but not the only power. Our duty to Christ and his cause is not all done when we contribute a portion of our material wealth. Something more than this is required; our personal influence and effort are demanded. This arises from the fact already referred to, that activity is one great law of spiritual life; and this law is just as binding on the man who has wealth to bestow as on him who has none.

The duties we owe to our fellow-men are not to be discharged by proxy. After we have given of our means, and given liberally to help others in good works, there is still much for us to do that no one but ourselves can perform.

When we consider what Christ has done for men, and what he expects men to do for his cause, the number of idle and indifferent members in the Church is truly appalling. "Ye are the salt of the earth," Christ has said. Alas! how much of this salt has lost its savor! The religious life of too many professors consists in a regular attendance on Sabbath services, with an occasional visit to the weekly prayer-meeting, varied by greater frequency during revivals. These, united to contributions more or less liberal to the support of the gospel and benevolent enterprises, and a consistent external deportment, comprise the elements of their religious life.

Many of this class would be startled, and perhaps offended, at the suggestion that they are not really Christians. But where is that inner spiritual life which prompts the man to go about like his Lord and Master, "doing good"? The means of grace are only partially attended; the Sabbath school never sees their presence or shares their labors; no direct effort is made by them to bring souls to Christ. They are surrounded every day by those whom they immediately influence, but they do not bring them to Jesus. They talk with them, and advise with them concerning business, politics, food, clothing, amusements, but not one word about the soul.

The minutes of our Annual Conferences indicate most decidedly that there are in our Church many who are doing nothing to convert souls. We speak of our own Church not by way of disparaging comparison with others. We are ready to admit, if it be required, that we are as active and as faithful as other churches. But the facts show that we are not doing what we should to save souls. While the average contributions of each member to our benevolent societies has largely increased, having more than doubled in seven years, the ratio between the numbers in the Church and those added to the Church is diminishing, the proportion being less now than fifteen years ago.

In 1858 our contributions to worn-out preachers, missions, tract, Bible and Sunday school societies averaged thirty-five cents per member; in 1864 the average was seventy-three. This is a gratifying increase, though truly a small average at best. Our numeri-

cal growth has not kept pace with this. In 1858 the number added to the Church was one-fourth of those already in the Church; in 1864 it was only an eighth. But as 1858, the year of "the great revival," may be considered exceptional, we take previous years and find the number to be one-sixth. The last four years of war and political confusion have been sadly detrimental to religious activity.

Laying aside comparisons, however, are we doing what we ought when we increase our numbers by but one-sixth every year? This is about the average for the last fifteen years; and although "a hundred thousand added to the Church in a single year" seems large, yet when we remember that the Church numbered from six to eight thousand before, we are led to ask, "What are these among so many?" Now, suppose every one of the eight hundred and thirty thousand full members at present in the Church were imbued with the spirit of the Master, what a power in the land would the Church become. But, from the facts above given, the inference seems inevitable that many in our Church are idlers in the Lord's vineyard, using no means to bring souls to the Saviour.

As every member ought to be at work for God, so ought every church to labor for him. There should be in each church organized systematic efforts of benevolence. These would develop the resources and the talents of the Church, and afford fields of usefulness for many who now are listless and idle. Such may be found in our large congregations especially, where scores are burying their talents because there is no plan for bringing them into use. To use the gifts of such, and to strengthen the Church generally, there might be arrangements made for the distribution of tracts, or for holding neighborhood prayer-meetings. Then, there are often weak churches that may be assisted by their presence and their prayers. An occasional visit to a feeble church by a delegation from a strong one is beneficial to all concerned. It does good to the church visited, the visitors themselves are blessed, and the church from which they go is benefited.

Some of the younger and more vigorous members may also be sent out to organize and to sustain mission schools in neglected neighborhoods. They may thus, besides doing themselves good, lay foundations for new church organizations. A prominent Presbyterian clergyman in New York, who has a deep interest in this subject, and whose church has two mission schools numbering six hundred children, styles the mission school "the true subsoil plough of evangelization."

But whether in this or in any other departments of usefulness, or in all combined, the Church must work if she would live. Spiritually as well as literally it is true, "If any will not work, neither shall he eat."

PREACHING EASILY.

No physiological fact is more clearly established than that a night of good sleep rests the body and invigorates the brain; hence, persons in ordinary health after sleeping soundly arise from their beds in the morning with an amount of bodily and mental power proportioned to the time and healthfulness of the sleep. Extensive medical observation shows also that, whether in animals or men, sleep is most nutritious, most invigorating, when taken during the two or three hours before and after midnight. No one denies that it is a clergyman's duty to use these indisputable facts practically. The first step then to be taken by a faithful and earnest worker in the ministry, as a means of enabling him to make the most of every Sabbath day, is to go to bed about nine o'clock on Saturday evenings, for he has no right to trench on the hours of God's day in preparation for the active work of that day. He should not go to sleep after waking up in the morning, if it is day-light; nor is it best to get up at once, but to remain in bed until there is a feeling of rest all over the body, and as if it would be a relief to get up and wash and dress. Having secured a good degree of vigor with which to begin the Sabbath day's work, he should use it economically; wisely; he should husband his strength by not putting it forth unnecessarily nor lavishly on the earlier service, but seek to distribute it over the whole work of the day. If all the "vim" is exhausted on the morning's discourse, both preacher and people will necessarily be over-sleepy in the afternoon, and halt a Sabbath, with its glorious and fleeting privileges, is lost forever.

Every word uttered, every note sounded, even the crook of a finger or wink of the eye, is at the cost of power; a wink is not much, but a dozen or two winks in quick succession produces appreciable fatigue or tiredness. Hence a clergyman will speak easier, if, until he enters the pulpit, he does not speak a sentence, or sing a line, or make a nod. And even if he takes his breakfast alone and comes alone to church, power is husbanded, besides the very great advantage of a greater mental concentration on the subject of the discourse, and those affections and feelings of responsibility which ought to reign dominant when a man feels that he may be delivering his high message for the last time, or that for the last time it will come to some hearer, and, if not improved, will allow his unchangeable doom to be sealed—forever!

Any conscientious hearer of the word will find by experiment, that if the time up to the morning service is spent in quietude of body and mind, he will sing the first hymn with more alacrity and will enjoy it more deeply than if he had sung several hymns before, or had been engaged in a way to require bodily or mental effort.

When one, two or three hours only intervene between sermons, nothing should be eaten but some cold bread and butter, with a cup or two of any kind of hot drink; the former not to feed, but to sustain; the latter to impart the stimulus of warmth to the whole system. If a sermon is to be preached soon after a hearty meal, both speaker and hearer will be sleepy, while the mental effort necessary to deliver the discourse, withdraws so much of nervous power from the stomach that the food cannot be properly digested; and when repeated as a habit,

chronic dyspepsia is engendered to burden the body and depress the mind for the remainder of life. These are not mere theories, but are from the experience of one who nearly a quarter of a century ago was able for two or three times a day, for months in succession, to speak extemporaneously, without apparent effort.

WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD, JAN. 7-14, 1866.

The Committee of the Evangelical Alliance have issued the following circular:—The beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was made abundantly clear that our Father in heaven was, by his Holy Spirit, drawing his children together in love, that he might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer at the commencement of the New Year.

Much encouragement is felt from the fact that, in almost every land, even the most remote, the previous invitations have been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, his gracious answers in "crowning the year with his goodness," and, conferring special blessings upon the church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, theirs and ours." Surely the need is great. Error is abounding, masses are ignorant of the gospel, the children of God are still far from manifesting the unity of the body of Christ; and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our need according to the riches of his grace, and not only keep us secure from all harm, but is able and willing "to do exceeding abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as offered with "one accord" by those who are united by a common faith, and who share in the blessings of a "common salvation?"

"O Thou who hearest prayer, unto thee shall all flesh come." Ps. lxxv: 2. "The Lord is high unto all them that call upon him, to all that call upon him in truth." Ps. cxlv: 18.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."—Zech. viii: 21.

"Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 14-16.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephes. 6: 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution; for the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The blessing to be expected from the manifested union of believers in all countries.

A NIGHT AT ST. KILDA.—In the Atlantic Ocean, sixty miles west of the Hebrides, lies the rugged island of St. Kilda, a huge mass of high rocks rising majestically from the waters. These rocks are the dwelling places of millions of wild birds, and the islanders spend their time in catching them, sending the feathers and oil to Scotland, in exchange for which they receive food and other necessities. But it is not with these people we have to do just now. On the 3rd of October, 1860, a war steamer, H.M.S. "Porpoise," rode at anchor in the bay. At 8 P. M. the bell tolled for prayers, and all hands were assembled on the lower deck to hear their captain preach, for he never omitted this great duty. Every night he was at his post, Bible in hand. The ship's bell struck two, announcing nine o'clock, and there was a low, dull murmur of the ocean, which indicated a coming storm. The shrill whistle of the boatswain was heard, accompanied by his hoarse voice, calling, "All hands, up. Anchor."

As the bay was an unsafe anchorage, the vessel steered round to the lee side of the island. It was indeed a fearful night. The noise of the winds was like the roaring of many cannon, trees were torn up from the roots, many vessels were wrecked, and all the houses in the island were blown down except that of the missionary. The wind shifted through the night, and in taking the vessel round to the other side of the island the rudder ropes broke, and the engine became unmanageable. The paddle-box boat was lifted by the force of the wind, struck iron davits were bent to the deck, and the ship was on her beam ends. There was one who hurriedly paced the deck of the ship,

calmly issuing his orders, and his eye would often be turned aloft to him who holds the helm and guides the ship. His prayers were answered; the ship was saved. When day dawned she was lying amongst three large rocks. It was a wonderful deliverance. Some months after this, five of these rough seamen went down to the stoke-hole of the vessel to pray. The Spirit of the Lord was poured out upon the ship, and about every man on board humbled himself before the cross of Christ.

THE SAVIOUR INFERIOR TO HIS MOTHER—MARIOLATRY.

"In conversation with a priest of Rome—a man holding a position of great influence in the church, which was increased if possible by his learning and character—I asked," says Mr. Seymour, "why, on so solemn an occasion as a death-bed, when an immortal soul was about passing into the presence of God, why did you pray to the virgin Mary instead of praying to Jesus Christ? In common with all Protestants I would have prayed to Jesus Christ, or to God, through Jesus Christ. He answered, that it was his opinion, the opinion of too many of the fathers, that God hears our prayers more quickly when they are offered through the blessed virgin than when they are offered through any one else. . . . I went on to say, that there could be no answer from the virgin Mary, inasmuch as she could not hear the prayers that were offered to her. I asked, How does the virgin Mary hear the prayers of men? how do the saints hear our prayers? He looked at me as if he had never thought of the point before, as if the inquiry had never occurred to him before. He said nothing." After urging some very unanswerable objections to the implied omniscience of "the mother of God," Mr. S. adds: "I asked, therefore, How can Mary, how can any saint in heaven hear the multitude of prayers from the multitude of hearts on earth? He said in reply, that they were spirits—that they were not like us on earth, but spiritual beings in heaven. He spoke as if the difficulty had never occurred to his mind in its strength before—as if he really thought, from their being not corporeal, but spiritual, that everything was easy."

"I reminded him that their being spirits, embodied or disembodied, did not affect the question; they were finite spirits, and therefore could not pervade the infinite. They were not omnipresent: they were not omniscient; they were only spirits, and not God, who alone knoweth the heart, and therefore who alone heareth prayer. I have seldom seen a man, habituated to controversy, more perplexed than my friend appeared at this question touching the means by which Mary or the saints could hear and know our prayers. He threw out, in the way of suggestion, that it might be perhaps that God reveals it to them—that, being in God's presence, they learn it from him. I therefore added that, if the prayers and aspiration of votaries are not heard or known to the saints until God reveals them to them—until they learn them through him, then the prayers and aspirations must first go to God, and afterwards to the saints—must, in short, go directly and immediately to God, and indirectly and mediately to the saints. This utterly subverts the whole system, which is based upon the opposite idea. It supposes that the prayer first reaches God, that he reveals it to the saints, that the saint then prays it back again to God, presenting him the petition of the votary, and thus, according to this system, God is our Mediator to the saints, and not the saints, our mediators to God! The priest rejoined that they regarded the saints as mediators of intercession only, who were to intercede with God for us." Mr. Seymour added, "You make the virgin Mary and the saints mediators of prayer. It is necessary, therefore, that they be able to hear our prayers; and the only explanation you give is a suggestion that makes God, our mediator of prayer to the saints, instead of the saints being mediators of prayer to God. He evidently had nothing further to offer."—*Seymour's Mornings with the Jesuits at Rome*.

TRACT DISTRIBUTION.—I have felt deep interest in your recent correspondence on the circulation of these little messengers, so constantly fraught with blessing and conversion, as I can myself testify. It is within the reach of any and every business man who feels his heart flowing out towards the Lord Jesus to enter this mission field, and to scatter his loving messages far and wide. In the very thick of business many a tract may be slipped into the numberless carts and other vehicles, whether stationary or in motion, which you pass in the crowded streets. And the success I have met with, by constant practice of this branch of work, has lately often led me, while traveling by rail, to cast these little packets into the engine tenders of trains while at full speed, whirling past in the opposite direction, rarely missing the mark, and often just in time for a nod of thanks from the stoker—projectiles in the holy war. Let us do all we can to lessen the enemy's triumphs, and to bring glory to Jesus. If the heart is right for him he will often give us the opportunity, and when fenced up with believing prayer (as every tract should be) will always give and will often show us a blessing.—*Revival*.

ISLAM.—Permit me to return thanks to those of the Lord's dear children who, at my request, some weeks ago, so liberally supplied me with tracts for the above Wakes. I went with several brothers, and we took our stand in different parts of the village, and preached the gospel. The people gladly received the word, and eagerly accepted the tracts we offered them. I was there also on October 8th. The place in which we were assembled was crowded, and the Spirit of God seemed conviction on the hearts of the people, and, praise his precious name, nine souls were made happy in Jesus. Glory to our Lord, it is sweet to live with him, to talk of him, to think on him, and to walk with him, knowing, wherever we may go, or whatever we may have to go through, our Jesus is with us all the way. Then let us still go on working for

our blessed Saviour, sowing the seed of eternal life as we go along, knowing, if we faint not we shall reap. God willing, I expect commencing a fortnight's revival services on the 29th of this month, at Hyde, Cheshire. ISAAC EATON. *Revival*.

The Advent Herald.

TUESDAY, DECEMBER 12, 1865.

JOSIAH LITCH, EDITOR.

THE INVESTITURE OF CHRIST.

We have already referred to this subject in these columns, and by special and earnest request we propose to recur to it once more. If we mistake not, in this subject will yet be found a key to many of the mysteries in which the books of Daniel and Revelation are enveloped. That there are mysteries in both those books not yet fully explained the multiplicity of views attested clearly proves. We do not expect to clear up all the existing discrepancies, but hope to make some suggestions which shall afford a clue to much that is yet obscure.

When Christ came to earth and appeared among the Jews as their long-expected King, he was rejected, and his investiture refused him. He has now gone up to heaven and set down at the right hand of the Father till his enemies be made his footstool.

THE DECREE.

His Father, in the 2d Psalm, has recorded a decree by which he proposes to invest him with power over all the nations, and to put him in possession of the uttermost parts of the earth; when he shall break the nations with a rod of iron, and dash them in pieces like a potter's vessel.

Thus also Jesus himself taught in the parable of the "Nobleman who went into a far country to receive for himself a kingdom and to return." "When he was returned, therefore, having received his kingdom," &c.

From this parable it is evident that Christ's investiture will take place in heaven before his second advent, and that his whole work of judgment will be after that investiture. Has not Daniel, in the 7th chapter, given us the order of time when the court of investiture will take place? Having described the four beasts and their work, with all their horns, the prophet says, "I beheld till the thrones were cast down," or placed, "and the Ancient of days did set," or took his seat. "Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; and the judgment was set, and the books were opened."

What judgment is this? This has ever to us been an obscure point, but we do not despair of yet understanding it. In verses 13, 14 we are told, "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Is not the court then formed the court of investiture of the Son of man by the Father in heaven? What else can we make of that court of judgment? All power and regal dignities are then given him.

But it will be observed that this court sets while yet the fourth beast and little horn are both existing. "I beheld, then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed and given to the burning flame." It would seem from this passage that the little horn will after the sitting of this judgment, be exceeding violent, and speak great words and do great deeds.

The closing conflict between the little horn and his victor will be after this judgment of investiture.

We throw out these suggestions for consideration and study, and propose to continue the subject in a future number. A careful consideration of this will be important to a full understanding of our next article on the subject.

SPIRITUALISM.

How shall this terrible system of error and antichrist be resisted and its progress checked? That it has in eighteen years secured in the United States millions of votaries, and undermined the faith of each of them in the Lord Jesus Christ as the Saviour of lost men, is an alarming circumstance. To reason with a confirmed Spiritualist is vain. We have one precious promise to which we may cling; it is that "When the enemy shall come in as a flood, the Spirit of the Lord shall lift up a standard against him."

Again, although in reference to another work, it is applicable here. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." It is on the Spirit's influence and power we are to rely to counteract the Spirit of antichrist. Christians are the Lord's remembrancers and should continually put him in mind of his promises and ask his help. In reaching any sinner we must have his Spirit to help us; much more in reaching one who has given himself up to be a voluntary bodily medium of a demon, and delights in such intercourse. But the Spirit of God can reach even such a case, and so set his sin of rebellion against Christ before him, that bowed and burdened with guilt, he will be led to cry out in the bitterness of his soul for pardon.

But it is a prevention rather than cure to which our greatest attention should be directed. No one who has read the divine testimony on this subject of Spiritualism can have failed to see that it is there marked as an apostasy from the faith. "Some shall depart from the faith giving heed to seducing spirits and doctrines of demons." Christian people and those who have not met with a change of heart and yet believe the Bible theoretically, should be fortified on this subject, and put on their guard against these wiles of the devil. But especially should we labor for the immediate salvation of the unconverted, before they are taken in that fatal snare. The hour of temptation which shall try all them that dwell on the earth

cometh speedily upon us, and the power and influence of the Spirit should be earnestly sought in behalf of the unconverted that they may be speedily gathered into Christ's fold.

If we have unconverted relatives, they should be the subjects of special earnest prayer, till they are brought to Christ. It is a great moral harvest time, and he that reapeth receiveth wages and gathereth fruit unto eternal life. If sought earnestly, God will fulfill his promise, and by his Spirit lift up a standard against the enemy.

THE YOUTH'S VISITOR.

The *Visitor* is to be published twice a month during the year 1866.

This will double the cost of its publication, and will of course require twice as much means as before. The price of paper is still up, and the cost of type setting is increased. And yet we only ask the same twenty-five cents a copy we did when it was published once a month.

WHAT WE WANT—ATTENTION, DOERS! We want every one of you to take hold of this *Youth's Visitor*, and resolve that the list shall be raised to 5000 copies. Will you do it? You can if you will. Only be all at it, and it will be done. Let each one who loves the *Visitor*, see how many you can get to subscribe for it.

CLUBS.

Every one who will send us one dollar and a half for five paying subscribers, shall have a copy gratis.

The postage is no more for nine copies in a bundle to one address than for one paper. It is important in order to save postage to have all subscribers at one Post Office sent in one parcel. If we write the name of each subscriber in a bundle on the paper, it subjects each paper to full postage. They must therefore go to one address, and be distributed by some one there. Most country postmasters will, if kindly requested, keep a list of the names and distribute them.

It is especially important that our subscribers in the Provinces should make their bundles as large as they can. They should not be less than two, if it is possible to get them.

AGENTS.

We appoint as special agents for the *Youth's Visitor*,

1. All the members of the Do Society.
2. All Sunday school scholars.
3. All Sunday school teachers and superintendents.
4. All ministers of the gospel and members of the various churches and congregations.
5. And if there are any outside of these four classes, we give them a commission extraordinary.

Now to the work as soon and earnestly as possible, and swell up a good list before Christmas, as we want to put the *Visitor* to press soon after that. If you are not in season, you must not complain if you don't get back numbers. We are always glad to supply new subscribers with back numbers if you want them. It is better to begin with the year, so we need not be obliged to work in the dark.

We expect the paper to grow better and better every month.

WHO WILL WRITE FOR THE VISITOR? Our readers will all see at once that it will be twice the work to furnish matter than it has been in the past, and we expect our friends to help in this department, by writing and picking up items. Will you do it? It will greatly lighten the Editor's labor, and add interest to the paper.

TERMS.

Twenty-five cents per year. British Provinces thirty cents.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

This is an unusual theme, and one on which the great body of the Christian world is in the dark. Commencing with the next volume, we propose to give a series of articles on the subjects indicated, embracing the Scriptural and historical aspects of the subjects. All who wish the entire series should send in their subscriptions before or by New Year's day. We believe that the series will embody a large amount of information which at the

News of the Week.

MEETING OF CONGRESS.

Both Houses of Congress met on Monday, the 4th inst., at 12 o'clock M., when Mr. McPherson, Clerk of the last house, called the members to order, and proceeded to call the roll. None of the members elect from the States lately in rebellion were called. The house then proceeded to the election of Speaker, when Mr. Calfax, Speaker of the last House, was re-elected by a vote of 139 to 85.

With so overwhelming a majority in the house but little delay was experienced in the organization; nor is there likely to be much in carrying any measure the majority deem advisable.

It is manifest from the first and second day's proceeding that very decided measures will be adopted to vindicate the rights of the Freedmen, and make them equal before the law. The following resolutions indicate very prompt action in this affair:

Mr. Wade presented a bill to regulate the elective franchise in the District of Columbia. It provides that from and after its passage every male citizen of twenty-one years of age, who is a citizen of the United States and a resident of the District for six months, and never convicted of infamous crimes, shall have the right of suffrage in the District.

Section 2 imposes a penalty for interruption or interference with the right granted above. Ordered to be printed.

Mr. Sumner introduced a bill to preserve the right of trial by jury, which provides that grand juries shall consist one-half of persons of African descent in sections where one-sixth of the population are Africans, and the same proportion in petit juries, where the matter tried relates to any injuries inflicted by a person of African descent upon a person not of such descent, or vice versa, and prejudice against such race is made ground of challenge and exclusion. Ordered to be printed.

Mr. Sumner introduced a bill prescribing an oath to maintain a republican form of government in States lately in rebellion, as follows:

"I do hereby swear that I will at all times hereafter use my best endeavors to maintain a republican form of government in the State of which I am an inhabitant, and in the Union of the United States; that I will at all times recognize the indissoluble unity of the republic, and will always discountenance and resist any endeavor to break away or secede from the Union; that I will give my influence and vote at all times to sustain the national credit; that I will always discountenance and resist any attempt, directly or indirectly, to repudiate or postpone, either in any part or in any way, the debt which was contracted by the United States in subduing the rebellion, or the obligations assumed to the Union soldiers; that I will always discountenance and resist any laws making any distinction of color or race, and that in all my efforts to maintain a State government completely loyal to the Union, where all men shall enjoy equal protection and equal rights."

Such oath shall be preserved, and if falsely taken, such person shall be guilty of perjury, and in addition to the present penalty for that crime, he shall forfeit his right to hold office.

The bill was ordered to be printed.

Mr. Sumner offered a bill to enforce the constitutional amendment, by punishing any attempt to control the services of any person contrary to this provision, by a fine not exceeding one thousand dollars, or imprisonment not exceeding ten years, or both, at the discretion of the Court. And it shall be no defense that such claim is sanctioned by any State law. It annuls State laws in conflict with it, and restricts jurisdiction in cases growing out of it to the United States Courts. Ordered to be printed.

Mr. Sumner also introduced a bill to give the right of suffrage to persons of color in the District of Columbia. Ordered to be printed.

Mr. Sumner introduced a joint resolution proposing to amend the Constitution, so as to make voters, instead of population, the basis of representation in Congress.

Mr. Sumner introduced a concurrent resolution declaratory of the adoption of the Constitutional amendment abolishing slavery.

Mr. Sumner introduced a series of resolutions declaratory of the duty of Congress, and especially in respect to the loyal citizens of the States lately in rebellion.

Mr. Wilson introduced a bill to maintain the freedom of the inhabitants of States declared to be in insurrection, which was ordered to be printed.

In the House several similar bills were introduced. Among them the following on the reception of members and senators from States lately in rebellion:

Mr. Stevens offered the following joint resolution:

Resolved, By the Senate and House of Representatives in Congress assembled, that a joint committee of fifteen shall be appointed, nine of whom shall be members of the House and six of the Senate, who shall inquire into the condition of States which formed the so-called Confederate States of America, and report whether they or any of them are entitled to be represented in either House or Congress, with leave to report at any time, by bill or otherwise; and until such report shall have been made and finally acted upon by Congress, no member shall be received in either House from any of the said so-called Confederate States; and all papers relating to the Representatives of the said States shall be referred to the committee without debate.

Mr. Eldridge (Wisconsin) objected to the introduction of the resolution, when

Mr. Stevens moved a suspension of the rules, and this question was determined in the affirmative, by yeas 129, and nays 35.

Mr. Dawson (Pa.) asked for a postponement of the resolution till after this week.

The speaker said the motion would be in order if the previous question had not been demanded.

Mr. Dawson moved that the resolution be laid upon the table.

The question was decided in the negative. The House then passed the joint resolution.

Mr. Washburne sent up the following to the Clerk's table, which was read:

Montgomery, Ala., Dec. 4.—To Hon. Wm. H. Seward.—The amendment is adopted by an overwhelming vote. I will send you an authenticated copy at an early day. Please see that Alabama is announced as the twenty-seventh State. (Signed) L. E. PARSONS.

Applause followed the reading of the despatch.

TUESDAY, Dec. 5th.—Both Houses of Congress met at 12 o'clock, and proceeded to business. The President's Message was received and read. It is an able document, and enters into a general statement of the affairs of the country. On the subject of negro suffrage in the States lately in rebellion he says his course has been taken from the Constitution itself. That the Constitution has left the question of suffrage to each State for itself, and that the action of Congress has been in accordance with the same principle; and he thinks it clearly the duty of the government to leave it there still.

But it is understood that he is in favor of the principal incorporated in Mr. Sumner's joint resolution for the amendment of the Constitution so that representation in Congress shall be apportioned according to the number of voters in the states, instead, as now, by population. If that is carried, the South as well as North will be obliged, in order to a full representation, to make negroes voters.

THE PRESIDENT'S MESSAGE.

The message of President Johnson is regarded on all hands as one of the most able documents of the kind. All parties unite in giving the President their hearty approval and cordial support. He enters quite fully into the subject of his reconstruction policy, and vindicates it by able arguments. He strongly insists on the perpetual union of the States, and maintains that treason is the greatest of crimes, and must be punished. He advises the contraction of the paper currency of the country as the only safe way of returning to a specie basis. The currency which before the war amounted to about \$200,000,000, now amounts to \$700,000,000. The consequence is the rise in the value of gold and an increased spirit of speculation; rendering the price of nearly all the necessities of life nearly twice their former prices. He anticipates an excess of revenue for the next fiscal year of \$112,194,947, thus reducing the national debt by that amount.

The Post Office department is in a state of great prosperity; the revenue for the year past amounting to \$14,556,158. The expenditures of the department for the same time amounted to \$13,694,728, leaving in the treasury to the credit department, \$861,430. The message and reports of the various Secretaries on the whole exhibit an encouraging and prosperous state of public affairs; which if we are true to God and justice, we may hope will be perpetuated and render us one of the most favored of earth's nations. Let us then, one and all, most heartily respond to the sentiment of the President in closing his message:

"Who will not join with me in the prayer, that the invisible hand which has led us through the clouds that gloomed around our path, will so guide us onward to a perfect restoration of fraternal affection, that we of this day may be able to transmit our great inheritance, of State Governments in all their rights, of the General Government in its whole constitutional vigor, to our posterity, and they to theirs through countless generations?"

ANDREW JOHNSON.

Washington, December 4, 1865.

Washington, Dec. 8. M. Romero, the Mexican Minister, has received advices from El Paso up to the 9th of November last. President Juarez had fixed the 13th of that month as the day of his departure for the city of Chihuahua to re-establish there the National Government.

The official papers from El Paso publish two important decrees dated the 8th of November. The first decrees that as an election for President has not been possible on account of the French invasion, therefore by virtue of the extraordinary power with which Congress had clothed the Executive, and by virtue of the existing anomalous circumstances, the Executive declares that the Constitutional term of the President is extended until another popular election can be held.

This conclusion was arrived at after full consultation with the leading patriots, and is understood to be the expressed popular wish. It will be well received throughout the whole country.

The second decree declares that as Gen. Ortega came to the United States only en route for Mexico, and stayed in the United States without any special purpose over eight months, he will be subject to a trial on his return to Mexico.

The United States officers were going to give a ball on the 11th of November in honor of President Juarez.

The Matamoros Ranchero of the 10th ult. congratulates the citizens on their steadfastness and bravery during the last siege, and announces the complete defeat and dispersion of the besiegers. It also says several of the leading Liberals on the frontier have accepted Maximilian's amnesty, and many others will soon follow their example.

Mr. Hall, a prominent lawyer, personally intimate with the Mexican side of the Rio Grande river, has just arrived from Mexico. He is of the opinion that the Liberal cause is a failure. He was in Matamoros during the siege of that city.

Washington, Dec. 10. Major General Logan was for a long time in consultation with Secretary Seward yesterday on the subject of affairs connected with the Mexican mission.

Whatever truth there may be in the recently published rumors respecting the President's contemplated action with regard to the Southern States, it is well known here that he acts on all cases affecting restoration as they rise, and thus while engaged in that work is the

best exponent of his own policy, none being authorized to declare what course he will pursue in future.

Speaker Colfax keeps his own counsels, and consults with few members as to the constitution of the standing committee.

No official information has reached the Department of State of the adoption or rejection of the Constitutional amendment abolishing slavery by Indiana, Iowa, California, Oregon, Florida and Mississippi. Only twenty-six States are officially known to have ratified the amendment.

THE PIRATE SHENANDOAH.

The Liverpool Mercury has the following account of the departure of the ex-pirate Shenandoah from that port for New York:

"The Shenandoah, whose appearance in the Mersey caused so much anxiety, has at length sailed from this port, and is now on her way for New York. It will be in the recollection of our readers that a fortnight ago the Shenandoah was handed over by Captain Paynter, of Her Majesty's ship Donegal, to Mr. Dudley, the United States Consul at this port. That gentleman, however, at first declined taking possession of the vessel until he had consulted Mr. Adams, the American Ambassador in London.

Having put himself in communication with his excellency, Mr. Dudley took possession of the vessel in the name of the United States government, the American ensign and pennant were hoisted, the custom-house officers and the seamen who were placed on board from the Donegal were taken off, and the vessel remained in charge of the United States authorities. Capt. Freeman, an American merchant captain of great experience, was placed in charge of the vessel, together with a crew of riggers. In consequence of a long cruise the Shenandoah stood in some need of repairs, and since her arrival in the Mersey the necessary steps have been taken to place her in readiness for a voyage to New York.

Yesterday morning steam was got up at an early hour, and about forty minutes past twelve the Shenandoah hove her anchor and steamed slowly down the river with the pennant flying from the mainmast and the Stars and Stripes from the mizzenmast. A party of American gentlemen and others were on board, and the vessel was accompanied down the river by the steamboat Resolute. The party returned to Liverpool by the Resolute. Captain Freeman will take charge of the vessel to New York, and has a crew of riggers under him. When the Shenandoah arrives at New York she will be handed over to the authorities at that port, and it is expected she will be placed in ordinary.

The sailing of the famous ex-Confederate cruiser excited considerable interest, and large crowds assembled on the landing stages and pier heads to witness her departure, her fine appearance, as she sailed gracefully down the stream, eliciting great admiration."

THE ALABAMA CLAIMS.—Further Correspondence.—A supplement to the London Gazette contains further additional correspondence between Mr. Adams and Earl Russell relative to the departure of cruisers for the rebels from England. Russell repeats the argument that the British Government acted upon precedent, and supplies memoranda showing that steps were taken to prevent and punish breaches of neutrality. Every representation of the American Ministry was considered immediately and referred, when necessary, to the law officers without delay.

The London Times says that it is impossible for the American Government to abandon the claims for the depredations of the Alabama, but it is quite possible for a government to yield nothing yet do nothing. We must be prepared to be told that the United States will abate no jot of its demands, and will reserve the right of enforcing them; but still when the temper of the people is calmed, when commerce has had time to renew the links which bind the two nations together, when the memories of war fade into the past, there will be little disposition to dwell on unfortunate but inevitable casualties.

The London Daily News confidently dismisses the supposition that the Alabama claims can become a direct cause of war between the two countries, but it trusts that something well yet be done to bring the dispute to an early practical settlement, for it is one which can in no other way be disposed of. It would be an eternal disgrace if both governments should confess themselves unable to find any but a violent solution of their differences, but there is a state of nominal peace which has many of the disadvantages of war.

The efforts to secure the release, on parole, of Clement C. Clay, who is confined with Jeff. Davis, have not yet succeeded. Mrs. Clay has made several personal appeals in behalf of her husband. Considerable stress is laid upon the fact that Mr. Clay voluntarily surrendered himself on hearing that he was charged with complicity in the plot to assassinate the President. Mrs. Clay had another interview with the President on the 22d ult.

FOREIGN NEWS.

ITALY.—Victor Emmanuel, in his speech at the opening of Parliament, said that time and the force of events would solve the questions pending between Italy and the Papacy. Italy must remain faithful to the Convention of November, which France would completely carry out within the appointed time. Henceforth it would be easy to wait. He alluded to the good relations existing between Italy and the Powers of Europe and America, and pointed with pride to the position of Italy among the nations, but regretted that the financial position would require fresh sacrifices at the hands of the people.

He concluded by saying that confiding in the affection of his people and valor of the army he would not fail in the great work which must be transmitted complete to his descendants.

Bavaria had notified the courts of Austria and Rome of her recognition of Italy, and

employment of capital with the promise of large and profitable returns." But, hold! it takes more than one to make a bargain. These men are, to say the least, the ostensible proprietors of these estates. Will they lease or sell them to Northern men for the mere nominal sum specified in Northern papers? My observation justifies me in answering in the negative. They have imbibed the most extravagant notions of the value of plantation to a Yankee, will not part with them by sale or lease, except upon terms so reasonable that no sensible man will think of complying. \$15,000 to \$20,000 per year are required for a small plantation. When the fences are all destroyed, the sugar-cane is in ruins. These are to be put in repair by the lessee. The owner is to be employed in some cases as an overseer, at a salary of \$3000 per year. Then the labor has to be paid, and all the contingent expenses. \$50,000 to \$60,000 are needed at this time to run it for a single year, and the profits are to be found in the margin of returns in excess of that amount.

If, as these men contend, the good of the country rather than the individual is to be consulted, and the individual who stands in the way of the public good, even by refusing his own labors, is to be controlled, why shall we not control the man who, through bigotry, ignorance, selfishness and incompetency locks up the resources of the country? I do not, of course, fully admit the principle. It is theirs, not mine. I only ask to have it impartially applied.

In all parts of this country, the benevolence and enterprise of the North under the patronage of the government, has opened schools for the instruction and elevation of colored men, and there is perhaps no prouder monument to those qualities to be found, than the great success which has invariably attended such efforts, notwithstanding they have been made in the face of every obstacle that war, prejudice, and an unsettled condition of the country could furnish.

I visited the school for colored children two or three times during my stay there, and desire to make the following report: There are four teachers employed, one male and three females. The principal receives \$100 per month, one of the lady teachers \$60, and each of the others \$50. About 200 children

attend, most of them regularly. The progress they have made, is, I think, highly creditable to both pupils and teachers. I inspected the writing-books and found evidences of skill in penmanship that would compare favorably with any school of equal grade I ever visited.

During the last Saturday that I remained in the place I attended, by invitation of the Principal, a meeting of the parents to take into consideration some measures in relation to raising the means among themselves to support their own schools. On the previous Saturday, a similar meeting had been held, at which Capt. Pease, Superintendent of Schools, under the auspices of the Freedmen's Bureau, made a speech. He informed them that the government had done much for them, given them their freedom, patronized and protected their schools. That the benevolence of the North had done much, and that our government had declined to do more, and that the support of the schools would fall back upon them. The question was propounded whether they were willing to be taxed for that purpose. Resolutions expressive of their assent and of their desire to secure the promise of protection to their schools were passed, and a committee appointed to wait upon Gen. Baird, and lay them before him. That committee was now ready to report. They had received favorable notice from Gen. Baird and the promise to do all within his power. But he was not able to promise definitely the extent of protection it would be possible to furnish.

I was called upon to address them, and improve the occasion by allusion to the progress of the school.

The surrounding country is low and flat, and is frequently overflowed with water. The soil is specially adapted to the production of sugar cane, and large sugar plantations are spread over this and the surrounding parishes. These are now mostly neglected. The sugar-mills are in ruins; the capital requisite to carry them on has been absorbed in waging a war for slavery and power; as they have it, "for their rights," the labor has become unavailable, and the proprietors have become ruined men, who solve themselves by cursing the negro for not working for them for nothing, when he can receive pay elsewhere for his labor. There has been considerable sugar made this season, however, and some cotton has been raised in this vicinity, but none compared with what the country is capable of producing, or what it was even made to produce before the war. What has been raised this year was principally by the poorer class of white men—"poor white trash"—and the "lazy nigger" who "wont work without a master."

The old planters, so far as I can see, spend their time in riding about the country on horseback, visiting drinking and gambling saloons, and projecting plans to raise militia companies when the United States forces are withdrawn, for the purpose of suppressing negro insurrection and controlling labor. I think they are the class in this country who need a master. They are the idle class. They have already more than plotted mischief. They say they are not whipped, only overpowered. They ask and implore to have the military removed, and at the same time are solicitous to have local military organizations which they say are necessary for their protection. They threaten the direct vengeance upon the friends of the Government—the Union men and negroes—when they shall have the machinery of State Government once more fully in their hands, untrammelled by Provost Marshals or martial law. Now, if it is necessary for anybody to have a master, if such a relation is compatible with the spirit of our government, why not take these men at their own word, and give to them, the only useless or dangerous class, the benefit of their own suggestions? Limit their privileges, set somebody to watch them and to control their labor. They stand right in the way of the prosperity of the country. By their own admissions they are unable to work their plantations and produce the great staples which the country needs.

"Well," says one, "that is their misfortune. We must send down Northern men and capital, and work these plantations for them. Here is a great field for enterprise and the

employment of capital with the promise of large and profitable returns." But, hold! it takes more than one to make a bargain.

These men are, to say the least, the ostensible proprietors of these estates. Will they lease or sell them to Northern men for the mere nominal sum specified in Northern papers? My observation justifies me in answering in the negative. They have imbibed the most extravagant notions of the value of plantation to a Yankee, will not part with them by sale or lease, except upon terms so reasonable that no sensible man will think of complying. \$15,000 to \$20,000 per year are required for a small plantation. When the fences are all destroyed, the sugar-cane is in ruins. These are to be put in repair by the lessee. The owner is to be employed in some cases as an overseer, at a salary of \$3000 per year. Then the labor has to be paid, and all the contingent expenses. \$50,000 to \$60,000 are needed at this time to run it for a single year, and the profits are to be found in the margin of returns in excess of that amount.

If, as these men contend, the good of the country rather than the individual is to be consulted, and the individual who stands in the way of the public good, even by refusing his own labors, is to be controlled, why shall we not control the man who, through bigotry, ignorance, selfishness and incompetency locks up the resources of the country? I do not, of course, fully admit the principle. It is theirs, not mine. I only ask to have it impartially applied.

labor. He will respect the rights of property as regards others, because his own interests are blended with them. He will be prepared intelligently to labor for the accumulation of property himself, and will have acquired such notions of economy as will lead him to save it and prevent himself or his family from becoming an expense upon others.

But the freedman already understands this subject of labor better than his enemies are willing to concede. "I worked," said one who followed me in remarks at the meeting mentioned above, "to educate the sons of my master in South Carolina, and will I not work to send my own children to school, and give them the benefit of an education of which I was deprived? I educated by my labor five young men, but was not permitted to enjoy the smallest portion of such a boon myself. But, now the times are changed. We are free so far as our persons are concerned, but there is a bondage of the mind from which we must disenthrall ourselves. We are mere babes in intellect, but have placed before us privileges that our fathers never enjoyed of cultivating our minds till we become men in every sense of the word, and then we shall be prepared to claim all that men ought to claim of social and political rights. Until then, let us wait, and labor and sacrifice for our personal elevation, and that of our children and race."

It is remarkable what an interest the colored people take in this subject. Not a soldier in this regiment, or I presume in any regiment scarcely, but has his spelling or other book, and spends his leisure moments in acquiring knowledge from its pages. Bayonets are beginning to read, whether they think or not.

I heard a malicious remark made by a political demagogue in New Jersey, about three years ago, on an occasion when something had been done by the government for the colored man. "The days of white men are past," I do not know but so far as affects the old residents of the South this is true. There is coming a war of races—not physical, but moral and intellectual, which in time, I am sure, would cause the colored men of the South to overshadow the Rip Van Winkle white men who have been their masters.

I have been gratified to learn within a few days, that government has seen proper to pause in its career of extending conciliatory measures without the evidence of a proper appreciation. I am also informed that the Freedmen's Bureau is to be continued and troops sufficient to protect its interests are to be maintained. I hope this is so. I feel it to be necessary and right. It is a duty we owe the colored men who have ever maintained their loyalty to the government, and have fought with us beneath its flag, to make such provisions and reservation of power as shall insure their protection when the States once in rebellion shall be "reconstructed."

I am not able to say how much longer I shall continue in this Department, but from present appearances, suspect my services will not be required a great while. They want surgeons in the Freedmen's Bureau, and I had a mind this week to accept a situation within my reach, to go to Shreveport. I may do it yet, or perhaps go into the work of teaching here. There is a great field open—white to the harvest, and the laborers are few. I did not contemplate this when I came here, but since I have been to Thibodeaux, I like the country better, and feel more like remaining a while.

I received two copies of the Herald day before yesterday, which were more than acceptable. They were the two containing the report of the doings of the Conference. This is the first time I have seen a copy since I came to the country. Yours &c.

J. T. LAMING.

New Orleans, La., Nov. 29, 1865.

LIBERTY UNIVERSITY.

Dear Bro. Litch.—I read with pleasure a proposition contained in the issue of the 11th of Nov. 28th, for the establishment of a university, and as a "free exchange of thought on the subject through the Herald," all parts of the land." As invited, I trust result will show that the friends of the truths we hold are willing to contribute necessary means.

Those who have had no advantages of the proposed will certainly be the warmest advocates of the measure, as they have felt inconveniences arising from the want of liberal training.

The establishment of this University will be enabled to spread the great doctrines of Personal coming and reign of Christ, awaken an interest in the study of prophecy, to an extent we have never before

then, our hearts are filled with gratitude for his varied goodness to us, let us say of thank-offering, contribute to this grand enterprise.

There may be those not able at the present time to make donations in cash, and I suggest the propriety of receiving pledges, for specified amounts within a certain time, three, six, nine or twelve months, as circumstances may permit. By doing such a course those who may be enabled to carry forward the enterprise know what to expect, and shape their efforts accordingly.

It all means let us have the University.

Your brother in Christ,
J. H. VAN DERZEE.

Newburyport, Dec. 1, 1865.

UNIVERSITY OF EVANGELICAL LIBERTY.

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UNIVERSITY OF EVANGELICAL LIBERTY.

In my last Annual Report before the A. Association, the attention of Christian friends was re-directed to the important matter of endowment, &c., for a College Institution; allow me to suggest the above heading as an appropriate name? *Evangelical Liberty University*.

The location should be away from the immediate precinct of our large cities, in some rural situation and place.

There should be two departments, *Theological Preparatory, and The Students' Theological*.

We should purchase, rather than erect the building to be occupied for educational uses, at a moderate cost. And we must speak out promptly in pledges and funds, to test the feasibility of this enterprise.

In funds, I give my pledge for one hundred dollars, and will collect (D. V.) from one to four hundred additional. In moral material I will give my son William Henry, now fifteen years of age, as a pupil to the Institution soon as it is ready to receive him to its course of instruction.

Come, ye stewards of floating funds, of landed capital, of money out at interest, or of health, strength, faculty, and ways and means to get money, come now! with all your getting "get understanding" for our youth and brethren in Christ Jesus, by helping us right generously in setting forward this College Institution!!!

Please send forward your pledges for hundreds and thousands, more or less! Hark ye, kind friends! "quit ye like men!" for you may not get a better opportunity to "do good to the household of faith," and our dear Lord said, "Occupy till I come!" F. GUNNER.

WORK FOR ALL.—There is not a member of a single Church, male or female, young or old, rich or poor, but should be engaged in personal efforts for the conversion of souls. An army may as rationally leave the battle to be fought by the officers alone, as the Church leave the conversion of the world to the minister of the Gospel. Indeed, it is a fundamental error to consider it a merely ministerial work. The work of saving souls is as truly and as legitimately within the reach of the pious pauper in the workhouse, or the godly child in the Sunday school, or the religious servant in a family, as within the grasp of the most eminent preacher. The Church in its entire membership is the royal "priesthood," proclaiming salvation to a lost world, and winning back souls to the bosom of redeeming love.

POWER OF THE MOON AT NIGHT.—"The sun shall not smite thee by day, nor the moon by night." Mr. Crane, in his letters from the East, observed that the effect of the moonlight upon the eyes in Egypt is singularly injurious. The natives tell you as I afterwards found they did in Arabia, to always cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "The sun shall not smite thee by day, nor the moon by night," should have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight when you sleep exposed to it much more than the sun—a fact of which I had very unpleasant proofs one night, and took good care to guard against it afterwards. Indeed, the sight of a person who should sleep with his face exposed at night, would be impaired or utterly destroyed.

Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness.—Colton.

LETTERS RECEIVED.

A. C. Willey; W. H. Swartz; Joseph Fairbanks; W. H. Eastman; Emma S. Smith; Mrs. W. W. Sikes; I. R. Gates; W. Needham; A. Banning; Moses Winslow; Silas G. Tyler; Anson Wilber; John Pettenger; J. A. Heagy; S. Foster; Andrew Spence; A. N. Kendall, see credit on paper, following your name; Robert Orrock; A. B. Schureman; James Alexander; L. M. Gunn.

NOTICES.

The Advent Church in Waterbury, Vt., wish to send a very Important Circular to every church belonging to the Conference, and to all isolated members and friends of the American Millennial Association. All such will please send their address to Geo. J. Colby, Waterbury, Vt.

ENGLISH BIBLES.

List of Donations.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$806 17

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you, good measure pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

Amount previously received, \$1,899 62

Enoch Bullock, 2 00

Elizabeth Tansworth, 6 00

J. P., 20 00

J. P., Ital. Miss., 10 00

S. K., 1 00

Henry Hayes, 1 00

FOR MISSION HOUSE.

Amount previously received, \$197 65

DQ. SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received, \$12 61

Live, 25

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$121 00

The Family Circle.

LITTLE WILLIE.

BY GERALD MARSEY.

Poor little Willie,
With his many pretty wiles;
Worlds of wisdom in his looks,
And quiet, quiet smiles;
Hair of amber, touched with gold,
And eyes of heaven so bold;
All lying darkly hid
In a workhouse grave.

You remember little Willie:
Fair and sunny fellow! he
Sprang like a lily
From the dirt of poverty.
Poor little Willie!
Not a friend was nigh.
When, from the cold world,
He crouched down to die.

In the day we wandered footless,
Little Willie cried for bread;
In the night we wandered homeless,
Little Willie cried for bed;
Parted at the workhouse door,
Not a word we said;
Ah, so tired was poor Willie,
And so weary was the dead.

'T was in the dead of Winter,
We laid him in the earth;
The world forgot the new year
On a tide of mirth.
But, for lost little Willie,
Not a tear we weaved;
Cold and hunger cannot wake him
In his workhouse grave.

We thought him beautiful,
Felt it hard to part;
We loved him dutiful;
Down, down, poor heart!
The stormy time may pass;
The winter winds may rave;
Little Willie feels not
In his workhouse grave.

No room for little Willie:
In the world we had no part;
On him stared the Gorgon-eyed,
Through which looks no heart.
'Come to me,' said heaven,
'And I will save;
Little matters though the door
Be a workhouse grave.

A MISSIONARY ON THE CHOLERA.

Dr. Hamlin, for many years a missionary of the American Board at Constantinople, has furnished to the *Christian Mirror* an account of his very successful treatment of the cholera in that city. His practice has extended through three visitations of this dreadful disease, in 1849, 1855, and 1865. The suggestions are so simple that we publish them, in the hope that they will do good, if the cholera should visit, and become prevalent in the United States:

DEAR SIR: The cholera, which has just left us after committing fearful ravages, is making its way into Europe, and will probably cross the Atlantic before another summer has passed.

Having been providentially compelled to have a good degree of practical acquaintance with it, and to see it in all its forms and stages during each of its visitations of Constantinople, I wish to make to my friends in Maine some suggestions which may relieve anxiety, or be of practical use.

1. On the approach of the cholera, every family should be prepared to treat it without waiting for a physician. It does its work so expeditiously, that while you are waiting for the doctor it is done.

2. If you prepare for it, it will not come. I think there is no disease which may be avoided with so much certainty as the cholera. But providential circumstances, or the thoughtless indiscretion of some member of a household may invite the attack, and the challenge will never be refused. It will probably be made in the night, your physician has been called in another direction, and you must treat the case yourself or it will be fatal.

CAUSES AND SYMPTOMS.

3. Causes of Attack.—I have personally investigated at least a hundred cases, and not less than three-fourths could be traced directly to improper diet, or to intoxicating drinks, or to both united. Of the remainder, suppressed perspiration would comprise a large number. A strong, healthy, temperate, laboring man had a severe attack of cholera, and after the danger had passed I was curious to ascertain the cause. He had been cautious and prudent in his diet. He used nothing intoxicating. His residence was in a good locality. But after some hours of hard labor and very profuse perspiration, he had lain down to take his customary nap right against an open window through which a very refreshing breeze was blowing.

Another cause is drinking largely of cold water when hot and thirsty. Great fatigue, great anxiety, fright, fear, all figure among inciting causes. If one can avoid all these, he is as safe from the cholera as from being swept away by a comet.

4. Symptoms of an attack.—While cholera is prevalent in a place almost every one experiences more or less disturbance of digestion. It is doubtless in part imaginary. Every one notices the slightest variation of feeling, and this gives an importance to mere trifles. There are often a slight nausea, or transient pains, or rumbling sounds, when no attack follows. No one is entirely free from these. But when diarrhoea commences, though painless and slight, it is in reality the skirmishing party of the advancing column. It will have at first no single characteristic of Asiatic Cholera. But do not be deceived. It is the cholera nevertheless. Wait a little, give it time to get hold, say to yourself, "I feel perfectly well, it will soon pass off," and in a short time you will repent of your folly in vain. I have seen many a one commit suicide in this way.

Sometimes, though rarely, the attack commences with vomiting. But in whatever way it commences, it is sure to hold on. In a very few hours the patient may sink into the collapse. The hands and feet become cold and purplish, the countenance, at first nervous and anxious, becomes gloomy and apathetic, although a mental restlessness and raging thirst torment the sufferer while the powers of life are ebbing. The intellect remains clear, but all the social and moral feelings seem wonderfully to collapse with the physical powers. The patient knows he is to die, but cares not a snap about it.

In some cases, though rarely, the diarrhoea continues for a day or two, and the foolish person keeps about, then suddenly sinks, sends for a physician, and before he arrives "lies as the fool dieth."

COURSE OF TREATMENT.

1. For Stopping the Incipient Diarrhoea.—The mixture which I used in 1849 with great success, and again in 1855, has, during this epidemic, been used by thousands, and although the attacks have been more sudden and violent, it has fully established its reputation for efficiency and perfect safety. It consists of equal parts, by measure, of 1. Laudanum and Spirits of Camphor. 2. Tincture of Rhatbarb. Thirty drops for an adult, on a lump of sugar, will often check the diarrhoea. But to prevent its return, care should always be taken to continue the medicine every four hours in diminishing doses, twenty-five, twenty, fifteen, ten, nine, when careful diet is all that will be needed.

In case the first dose does not stay the diarrhoea, continue to give in increasing doses—thirty-five, forty, forty-five, sixty—at every movement of the bowels. Large doses will produce no injury while the diarrhoea lasts. When that is checked, then is the time for caution. I have never seen a case of diarrhoea taken in season which was not thus controlled, but some cases of advanced diarrhoea, and especially of relapse, paid no heed to it whatever. As soon as this becomes apparent, I have always resorted to this course: "Prepare a teacup of starch boiled as for use in starching linen, and stir into it a full teaspoonful of laudanum for an injection. Give one-third at each movement of the bowels. In one desperate case, abandoned as hopeless by a physician, I could not stop the diarrhoea until the seventh injection, which contained nearly a teaspoonful of laudanum. The patient recovered, and is in perfect health. At the same time I use prepared chalk in ten-grain doses, with a few drops of laudanum and camphor to each. But whatever course is pursued, it must be followed up, and the diarrhoea controlled, or the patient is lost.

2. Mustard Poultices.—These should be applied to the pit of the stomach, and kept on till the surface is well reddened. The patient, however well he may feel, should rigidly observe perfect rest. To lie quietly on the back is one-half the battle. In that position the enemy fires over you, but the moment you rise you are hit.

When the attack comes in the form of diarrhoea, these directions will enable every one to meet it successfully.

4. But when the attack is more violent, and there is vomiting, or vomiting and purging, perhaps also cramps and colic pains, the following mixture is far more effective, and should always be resorted to. The missionaries—Messrs. Long, Trowbridge and Washburn—have used it in very many cases and with wonderful success. It consists of equal parts of laudanum, tincture of capsicum, tincture of ginger, and tincture of cardamom seeds. Dose, thirty to forty drops, or half a teaspoonful in a little water, and to be increased according to the urgency of the case. In case the first dose should be ejected, the second, which should stand ready, should be given immediately after the spasm of vomiting has ceased. During this late cholera siege no one of us failed of controlling the vomiting and also the purging, at most the third dose. We have, however, invariably made use of large mustard poultices of strong, pure mustard, applied to the stomach, bowels, calves of the legs, feet, etc., as the case seemed to require.

TREATMENT OF COLLAPSE.

Collapse.—This is simply a more ad-

vanced stage of the disease. It indicates the gradual failing of all the powers of life. It is difficult to say when a case has become hopeless. At a certain point the body of the patient begins to emit a peculiar odor, which I call the death odor, for when that has become decided and unmistakable, I have never known the patient to recover. I have repeatedly worked upon such cases for hours with no permanent result. But the blue color, the cold extremities, the deeply sunken eye, the vanishing pulse, are no signs that the case is hopeless. Scores of such cases in the recent epidemic have recovered. In addition to the second mixture, brandy (a tablespoonful every half hour,) bottles of hot water surrounding the patient, especially the extremities, sinapisms and friction, will often in an hour or two work wonders.

Thirst.—In these, and in all advanced cases, thirst creates intense suffering. The sufferer craves water, and as sure as he gratifies the craving, the worst symptoms return, and he falls a victim to the transient gratification. The only safe way is to have a faithful friend or attendant who will not heed his entreaties. The suffering may be, however, safely alleviated and rendered endurable. Frequent gargling the throat and washing out the mouth will bring some relief. A spoonful of Gum Arabic water, or of camomile tea, may frequently be given to wet the throat. "Lyndham's White Decoction" may also be given, both as a beverage and nourishment, in small quantities, frequently. In a day or two the suffering from thirst will cease. In a large majority of cases it has not been intense for more than twenty-four hours.

Diet.—Rice water, arrowroot, Lyndham's White Decoction, crust water, camomile tea, are the best articles for a day or two after the attack is controlled. Camomile is very valuable in restoring the tone of the stomach.

The Typhoid Fever.—A typhoid state for a few days will follow all severe cases. There is nothing alarming in this. It has very rarely proved fatal. Patience and careful nursing will bring it all right. The greatest danger is from drinking too freely. When the patient seemed to be sinking, a little brandy and water or arrowroot and brandy have revived him. In this terrible visitation of the cholera, we have considered ourselves perfectly armed and equipped, with a hand bag containing mixture No. 1, mixture No. 2, (for vomiting, etc.) a few pounds of pounded mustard, a bottle of brandy, a paper of camomile flowers, and a paper of Gum Arabic.

I lay no claim to originality in recommending this course of treatment. I have adopted it from suggestions of able and experienced physicians. Having been the only doctor of many poor families living near me, I have tried various remedies recommended by physicians, but I have found none to be at all compared with the above. During the recent cholera I cannot find that any treatment has been so successful as this.

Contagion.—The idea of contagion should be abandoned. All the missionaries who have been most with the most malignant cases day after day, are fully convinced of the non-contagiousness of the cholera. The incipient attacks which all have suffered from, are to be attributed to great fatigue, making the constitution liable to an attack.

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The Insatiableness of Man.—Give a man the necessities of life, and he wants the conveniences. Give him the conveniences, and he craves the luxuries. Grant him the luxuries, and he sighs for the elegancies. Let him have the elegancies, and he yearns for the follies. Give him all together, and he complains that he has been cheated both in the price and quality of the article.

The essence of the divine unity is love, and God is only known by loving him.

Business Notices.

"A SLIGHT COUGH," COUGHS. FEW ARE AWARE OF the importance of checking a cough or "SLIGHT COUGH" in its first stage: that which, in the beginning, would yield to a mild remedy, if neglected, soon attacks the lungs. "Brown's Bronchial Troches," give cure and almost immediate relief.

\$2,000 A YEAR made by any one with \$15—Stenell Tools. No experience necessary. The Presidents, Cashiers, and Treasurers of 3 Banks endorse the circular. Sent free with samples. Address: the American Stenell Tool Works, Springfield, Vermont.

Advertisements.

WISTAR'S BALM—OR—WILD CHERRY HAS BEEN USED FOR NEARLY HALF A CENTURY, WITH THE MOST ASTONISHING SUCCESS IN CURING Coughs, Colds, Hoarseness, Sore Throat, Influenza, Whooping Cough, Croup, Liver Complaint, Bronchitis, Difficulty of Breathing, Asthma, and every affection of The Throat, Lungs and Chest.

CONSUMPTION, which carries off more victims than any other disease, and which baffles the skill of the Physician to a greater extent than any other malady, often YIELDS TO THIS REMEDY when all others prove ineffectual. AS A MEDICINE, RAPID IN RELIEF, SOOTHING IN EFFECT, SAFE IN ITS OPERATION, IT IS UNSURPASSED! while as a preparation, free from noxious ingredients, poisons, or minerals; uniting skill, science, and medical knowledge; combining all that is valuable in the vegetable kingdom for this class of diseases, it is INCOMPARABLE! and is entitled, merits and receives the general confidence of the public.

SEYMOUR THATCHER, M. D., of HIRMAN, N. Y., writes as follows: "WISTAR'S BALM OF WILD CHERRY gives universal satisfaction. It cures a Cough by loosening and clearing the throat, and by allaying irritation, thus REMOVING THE CAUSE, instead of DRYING UP THE COUGH AND LEAVING THE CAUSE BEHIND. I consider it the best remedy I have ever used, and I have used it many times."

FROM R. FELLOWS, M. D., OF HILL, N. H. "Although I have generally a great objection to patent medicines, I can say, in justice to Dr. Wistar's BALM OF WILD CHERRY, that it is a remedy of superior value for Pulmonary Disease. I have made use of this preparation for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long-standing Coughs. I know of one patient, now in comfortable health, who has taken this remedy, and who, but for its use, I consider would not be living."

UNSOLICITED TESTIMONY. From Rev. FRANCIS LOBBELL, Pastor of the South Congregational Church, Bridgeport, Connecticut, Bridgeport, January 21, 1864.

Gentlemen:—I consider it a duty which I owe to suffering humanity to bear testimony to the virtue of Dr. WISTAR'S BALM OF WILD CHERRY. I have used it when I have had occasion for any remedy for Coughs, Colds, or Sore Throat—for many years, and never, in a single instance, has it failed to relieve and cure me. I have frequently been very hoarse on Saturday and looked forward to the delivery of two sermons on the following day with sad misgivings, but by a liberal use of the Balm my hoarseness has invariably been removed, and I have preached without difficulty.

I commend it to my brethren in the ministry, and to public speakers generally, as a certain remedy for the bronchial troubles to which we are peculiarly exposed. Entirely unsolicited, I send you this testimonial, which you are at liberty to use in any way you choose. Perhaps the Balm does not affect all persons alike, but it always removes my hoarseness, and fits me for the minister's hard working day—the Sabbath day. Very truly yours, FRANCIS LOBBELL.

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Grace's Celebrated Salve CURES FROZEN LIMBS, AND CHILBLAINS. Grace's Celebrated Salve CURES CRAPPED HANDS, AND BISTERS. Grace's Celebrated Salve HEALS OLD SORES, FLESH WOUNDS. Grace's Celebrated Salve

is prompt in action, removes pain at once, and reduces the most angry-looking swellings and inflammations, as if by magic, thus affording relief and a complete cure.

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Surpasses in efficacy, and is destined to supersede, all other known remedies in the treatment of those Diseases for which it is recommended.

It has cured CANCERS after the patients have been given up as incurable by many physicians.

It has cured CANKER in its worst forms, in hundreds of cases.

It has always cured SALT RHEUM when a trial has been given to it, a disease that every one knows is exceedingly troublesome, and difficult to cure.

ERYSIPELAS always yields to its power, as many who have experienced its benefits do testify.

It has cured SCORFULA in hundreds of cases, many of them of the most aggravated character.

It cures KING'S EYE.

It has cured many cases of SCALD HEAD.

TUMORS have been removed by it in repeated instances in which their removal has been pronounced impossible except by a surgical operation.

ULCERS of the most malignant type have been healed by its use.

It has cured many cases of NURSING SORE MOUTH when all other remedies have failed to benefit.

FEVER SORES of the worst kind have been cured by it.

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The Advent Herald.

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"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

LETTER FROM BRO. CHAPMAN.

Dear Bro. Litch:—After writing from Fayetteville, Onondaga Co., N. Y., Oct. 1st, I visited a few isolated Adventists, in Manlius, three miles south, where we were enabled to renew subscription for the *Advent Herald*, and strengthen the things which remained. I then started for home; stopped at Portenkill, 8 miles east of Troy, and spent a few days with Dr. H. B. Horton and family, late from Eden, Erie Co., N. Y., with whom I formed an intimate, and very happy acquaintance while laboring in that place some two years since. They being isolated Adventists in "P," we held no meetings there for public worship, but had much preaching to them, and a few of the neighbors who dropped in around their fireside, so that the time passed off pleasantly, and we think to some profit. Bro. and sister H. are decided Adventists of the old school, and worthy of the confidence of all who are "looking for," and "loving the appearing of the Lord." Heb. 9: 28, 2 Tim. 4: 8. On Monday, 9th of Oct., I came via Troy direct to Hartford, Ct., from which I had been absent near two years and a half. Found the living members of my family in usual health and prosperity. But James Davis, my second son (aged about 40) was not there: after considerable suffering with lung complaint, he expired on the 13th of July last. James was an affectionate son and a faithful correspondent. (Fortunately leaves no wife or child to mourn for him.) I miss him very much, and yet "we sorrow not even as others who have no hope," for he was devotedly pious, and doubtless "sleeps in Jesus." "Such will God bring with him," and that too, I confidently believe very soon. O how "comforting are these precious words," 1st Thes. 4: 13-18. After spending some two weeks in Hartford, mingling with the Advent Church and family connections, I went to Northfield, 25 miles west, where I spent a week with the Advent church there to good advantage. Preached to respectable and very attentive congregation on the Sabbath, and several evenings during the week; and by the word and grace of God, was enabled effectually to remove from several minds the modern "age to come theory," so that I left the church in a revived and happily united state; for which they manifested suitable gratitude to God. I then visited our isolated brethren and sisters in Plymouth and Cheshire, and found it mutually profitable. From Cheshire I went to Wallingford, where I spent several days visiting the friends from house to house, and had full congregations at the Advent chapel on the Sabbath, where the word was well received, and the brethren were revived, several of whom accompanied me to meet our appointment at Galesville, (3 miles west) that evening, and where we enjoyed a more than ordinary refreshing season of worship. Preached several evenings to that people, and left them in a promising state. Spent a few days very pleasantly with isolated Adventists in Meriden, and then returned to Hartford, where I spent some ten days more; and on the Sabbath listened to preaching by Dr. Decker, who appeared very confident that the prophetic periods terminate, and the Lord will come during the year 1867. I am not sure of that, but should rejoice to have it so. That the event is now near "even at the door," we are "commanded to know," Mat. 24: 33, and while waiting, I can heartily adopt the language of another, and say, "Amen, even so, come Lord Jesus." Rev. 22: 20. On Wednesday, 22 ult., I took the boat at Hartford for East Haddam, 30 miles south, where I spent a few days very agreeably with Judge Higgins and family. Bro. H. is now in his 84th year; smart and active as at middle age; has been a consistent and decided Adventist for many years, but neglected to receive Christian baptism till he was 80 years old, when I had the pleasure of seeing him buried with his Lord in that sacred and significant ordinance, since which he has enjoyed the "blessed hope," with great peace of mind. From there I came on some 40 miles east to Groton, where by the request of a Bro. C. Morgan, I occupied full three

hours in expounding the word, to a small but interested congregation of Freewill Baptists, at the minister's house, and am sure it was not labor spent in vain. From there came a south-east direction 8 miles to Mystic, to visit a highly respected mother-in-law and other family connections, and talk with them about the "blessed hope," Titus 2: 13, and think the time was profitably spent. Then came a northerly direction 10 miles to this place, my native town, where I have spent the past two weeks in visiting family connections, Baptist friends, and the remaining few of my former business companions, with whom I mingled before leaving for Hartford, some 30 years since. Our visits here in most cases have been mutually interesting; I have held no meetings for public worship; but whether in the desk, or by the fireside, my message has been, and will continue to be, "Prepare for the judgment, for 'the kingdom of God is now nigh at hand,' Luke 21: 31, and it is manifest that my visit here has not been in vain in the Lord. Expect to leave next week for R. I., spend a week or two with our colored brethren, (the Narragansett tribe), then visit the Advent church in Providence, even if I go no further east. I will venture therefore to say, until I write again for the *Herald*, my Post Office address will be Providence R. I., care of Eld. Osler. The friends will please to write. Yours as ever, S. M. CHAPMAN.
North Stonington, Ct., Dec. 15, 1865.

Marvellously does human history repeat itself. The haste of Israel must wear itself out, and all the while God looks on, and waits that He may be gracious. "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not; but ye said, No; for we will flee upon horses: therefore shall ye flee; and, We will ride upon the swift: therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill. And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He shall answer thee." This age, the last of the ages of earth's six thousand years of labour, is going down to the tomb of epochs, broken-winded with its hard and restless life, but "The time of rest, the promised Sabbath comes." This hurrying age, riding upon the swift, but pursued by an enemy swifter still, must be left as a bare mast upon a mountain: but God waits with long and unwearied patience, that He may give the world her Sabbath rest.

The age bears upon its forehead and upon its hand the mark of the beast—666—the ever repeated "toil, toil, toil." Man grasps at more of the creature as his increasing knowledge brings it within his reach, but wanders all the while father from the Maker and Upholder of it all. "For I doubt not," sings the laureate—

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns."

Even so; the thoughts of men are widened, but not deepened. As the river widens, it becomes shallower and noisier; as men's thoughts stretch abroad outwardly, they cease to penetrate inwardly; and the voice of God in his holy temple, in the secret of the soul, where the Spirit strives with man, is unheard by reason of the din of outward things. As the history of fallen man upon the earth begins with doubting God, so it closes with the decease of almost all that God can own as faith even in his own elect. "When the Son of Man cometh, shall He find faith on the earth?" This pathetic and mournful question follows that loving parable of the widow and the unjust judge, in which the Lord says, "And shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Is it so, indeed, that even God's elect shall be found not believing, but making haste? riding upon horses, fleeing down to Egypt for help, instead of waiting only upon God? Take time, brethren. Lay hold on God. Be not carried away with the hasty spirit of the age. A man out of breath is a powerless man. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The only remedy against the haste of an age out of breath is faith in God. "He that believeth shall not make haste."

We are in the rapids of time, and the torrent of waters rushes onward to its fall. The time of the preparation of the Antichrist is known by this lightning speed: "The chariots shall be with flaming torches in the day of his preparation. The chariots shall lie in this, that when the slave-driver of the pit has succeeded in whipping the world into a condition in which the poor slave has no

time to breathe, that period has been well-reached which is man's extremity and God's opportunity.

An age out of breath is an age in which there is no faith, for that which believeth shall not make haste." It is an age which has become severed from its centre—God; and, like Phaethon, when entrusted with the chariot of Apollo, is driving onward to inevitable ruin. There is deeper truth and more portentous meaning in the assertion that "the age is out of breath," than probably the writer was aware of. If a man be out of breath, he stops to recover himself; and the circumstances must be desperate in which a rider would not slacken speed to allow his horse time to take his breath. But the Satanic pressure put upon this age allows no breathing time; the writer of its dirge perceives no hope of this, but declares that "it is going down to the tomb of epochs, broken-winded with the pace at which it lives its hard, useful, polemic, inquisitive, restless, mechanical life." It is more emphatically true now than ever, "Surely every man walketh in a vain show; surely they are disquieted in vain; he heareth up riches, and knoweth not who shall gather them." But the age has no faith in God to utter the Psalmist's cry, "O spare me, that I may recover strength, before I go hence and be no more." It is going down to the tomb of epochs: will a better dawn upon the world? an epoch of faith—an age of rest?

How do you feel? O day of time, how dark! O sky and earth, O day of Christ, how bright! O sky and earth, Made fair and new! Come, better Eden, with thy fresher green: Come, brighter Salem, gladden all the scene.

ITALIAN MISSION.
Dear Bro. Litch:—After the unusual silence of between two and three months, I again take my pen to address you and the other dear brethren and sisters who are interested in my labors in Europe. Since writing my last report, my time has been very much occupied in missionary labors about home as well as in other places. Until the first of November we had meetings every evening at our house, some of the people being much interested in the preached word. There are a few here who seem to have received the truth into good and honest hearts, and who are trying to obey it. November 5th I left home and walked six hours, and joined brother Gynet, who had been laboring a few days at Missy, on the opposite shore of Lake Neuchâtel, and found a large room crowded with those who had come to hear me. I preached there two evenings, to good congregations, with much freedom, and also two evenings at Payen, two miles from Missy. I then visited several places on the lake shore, viz.: Port Alban, Chambrey, Cudrefin, Campeten, Marine, Neuchâtel, Boudri, Bevaix, Gorgie, Concise and Onnens, leaving brother Gynet to do what he could in Missy. This vicinity of Lake Neuchâtel seems to me a very interesting field of labor. The evenings of November 15 and 16 I preached at La Chaux, a village on the top of Mont-Turn, near the frontier of France, and four hours' walk from this place. The 17th I made application to the "Syndie" of the flourishing village of Saint Croix, twenty minutes' walk from La Chaux, and to the minister of the national church of that place, for their large house of worship, which was kindly granted me. I accordingly wrote for the village paper a notice that I would commence, the 20th inst., a course of evening lectures upon the fulfillment of prophecy, etc., specifying the subject of each lecture, and invited all to attend. The first evening the large temple was crowded, and the congregation very attentive. We continued our lectures every evening (excepting Sunday) till the close of the month, the house being filled every evening with attentive hearers. The ministers of the place, Mr. Dupont of the National, and Mr. Favre of the Free church attended, and assisted in prayer. The greatest hospitality was shown us by ministers and people. Much bitterness of feeling, I was informed, had existed in that place between the different denominations, and one lady said to me that no one before had been able to unite them. Much interest was manifested in the truths we preach, and quite a number of the best and most intelligent people promised to continue their investigations of them. Two of these are college professors, one of whom has just gone to Holland to teach. Many of the youth especially gave good evidence, during our lectures, of being converted to God. To his Great Name be all the praise for the interest of the people in his truth. May he cause the word preached to bring forth much fruit to his glory.

The people, when I left, showed the same interest to hear; but I deemed it better to close my lectures, which are to tire the people. They are quite unaccustomed here to such courses of religious lectures, which are so common in the United States. The people of this flourishing village are intelligent and very industrious. They are nearly all engaged in the manufacture of watches and musical instruments. Though living in a

the lightnings." In the midst of this breathless, which impresses its influence upon every circumstance of human life, the elect of God (a widow for awhile) must wait on Him. In contrast to the roaring torrent of the world's life, the waters of Shiloah flow softly, and still the Sent One invites the weary and heavy laden, out of breath in the world's rough race, to the calm haven of divine repose: "Come unto Me, and I will give you rest."—*The Revival.*

OUR ONE LIFE.
'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.
Not many lives, but only one have we,
One, only one:
How sacred should that one life be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil,
Our being is no shadow of thin air,
No vacant dream,
No fable of things that never were,
But only seen.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.
Our sorrows are no phantoms of the night,
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.
O life below! how brief and poor and sad!
One heavy sigh.
O life above! how long, how fair, and glad!
An endless joy.
O to be done with daily dying here,
O to begin the living in yon sphere!
O day of time, how dark! O sky and earth,
O day of Christ, how bright! O sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green:
Come, brighter Salem, gladden all the scene.

—Bacon.

cold region, too high for agriculture, they live in comfort and refinement.

On my return from Saint Croix I stopped at Vuiteauf, a small village at the foot of the mountains, two hours' walk from Grandson, and there being no church in the place, asked permission of Syndie, and head teacher, to deliver a lecture in the school-house the evening of the 2d inst., which was granted. The house was filled with hearers that evening, who listened very attentively; but when I asked if I could have the use of the house in which to continue my lectures the evenings of the following week, it was refused me. I was then offered the use of a large saloon in a hotel in the place, which I thankfully accepted, and appointed this evening (the 4th inst.) for the first lecture there. It is a hard, wicked place, I judge, and needy enough of plain, heart-searching, Bible preaching. May the Lord bless the labors of this week to the everlasting good of the people of that place.

We receive excellent letters from Italy, and feel much encouraged to learn that the few who "gladly received the word" there are still faithful to the light given them, while others whom we left less decided, have since increased in strength. The field here is open on every hand. I have been invited to visit the city of Basle and deliver a course of lectures there, and I intend to accept the invitation soon. I received, a few weeks since, a very kind letter from Bro. Thorpe of Leeds, Eng., containing a donation of 65 francs from brethren of that place. May God bless you all abundantly.

Your affectionate brother waiting for the Kingdom.
M. B. CZECZOWSKI.
Grandson, Canton de Vaud, Suisse, Dec. 4, '65.

AN EARNEST MINISTRY.
Those who object to modern religious biography on account of its incompleteness and untruthfulness, will find in this sketch of Dr. Chaplain's no ground for their objections. It is the picture of a Christian, and not of a Christian sitting for his picture. Duncan Dunbar was not a great man; he was more, a good man, who may be viewed as the representative of a large class of clergymen, men of fair ability, unknown to fame, but whose devotion to the best interests of men and zeal for the glory of God have been among the influential causes in extending the church of Christ. That such men may be better known and appreciated, we give the biographical sketch an extended notice.

Duncan Dunbar was born among the Highlands of Scotland. He was a spirited boy at whose adventures deeds the old folks shook their heads and prophesied that, "Wee Duncan will come to noe gude end; and e'en, gif his life should be spared, he'll be gude for naething save a mountebank." At eighteen years of age, realizing his personal responsibility as a sinner to a just and holy God, he sought the advice of his pastor. The account of the interview is so readable, and gives such a vivid picture of the midnight which then covered the Church of Scotland, that we quote it. The old minister having patiently listened to the youth's confession of sin and anguish, soothingly said:

"This canna' be, Duncan; ye are called by all, one of the very best laddies in Grantoun. Ye are ill, my young friend, and your mind has taken this melancholy turn." His visitor insisted that his bodily health was never better, and that only his soul was sick.

"Now take my advice, laddie," said the old man kindly, "and return to your young companions and your innocent pleasures, and thus throw off this morbid gloom; otherwise ye'll surely lose your reason." Young Dunbar told him that the very thought of these companions and pleasures, and the hours he had wasted with them, were as arrows to his soul. The minister looked pitifully at him and said: "I used to hear you playing the German flute in the garden; now try that again; music will cheer ye, and surely there canna' be any sin in a flute." "But as 'vinegar to the teeth and as nitre to a new wound, so is music to a sorrowful heart." The skill of the physician was well-nigh spent; but a new thought now struck him.

"How old are ye, Duncan?" he asked.

"Nineteen."

"And ye have never partaken of the sacrament?"

"Never."

"Well then, the cause of your trouble is quite plain to me. Ye are the son of worthy Christian parents; yourself are an up-right lad, bound to set a good example to your companions. Ye have been unfaithful, and God is frowning upon ye. At the next sacrament come forward and take your place among the children of God, and after partaking ye will be at peace, I think."

"O, sir, I could never dare to do that! A sinner under the wrath of God and rebelling against his justice, to sit down and commemorate his dying love among his children! He would surely come out in sudden judgment, and smite me at his table."

"After a little reflection, a new solution of the mystery appeared to the minister, and, in

a solemn tone, he said, looking keenly into his young parishioner's eye: "Duncan, my lad, ye have always borne a good name in the place, and been a great favorite, and all point to ye as an example for the young. But I fear, from your present condition, that ye have deceived us all! Ye must have committed some awful crime, which is tormenting your conscience and driving ye to despair. If this is so, ye may confess it freely to me in the strictest confidence, and I will still be your friend. What ha' ye been doing, laddie?"

"Nothing in all my life, sir, that I would not be willing my parents should know. It is the sins of my heart which none but God can see, my rebellion against him, my rejection of Christ—in short, my exceeding wickedness in his sight, which makes me wish I had never been born! I am so full of sin that I cannot see how God can possibly pardon me, and yet remain a just and holy Being."

"The minister shook his head mournfully, admitted that he saw no help, and dismissed his soul-stricken guest with the cheering assurance: 'I think ye are losing your mind, laddie.'"

The instructions of a pious schoolmaster pointed the troubled Duncan to Christ as the way of peace, and he began in the joy of forgiveness a religious life. Entering into business at Aberdeen, he commenced his ministry as a lay preacher. The desire for a wider field of usefulness led him to America. He settled as a school teacher in New Brunswick, where his earnest labors were so successful in winning souls to Christ, that he was invited to become the pastor of a church. Having through the study of the Scriptures been convinced that immersion was the only baptism, he was baptized and ordained in 1818, and settled as the pastor of the Baptist church in St. George.

In 1819 his zeal for the evangelization of the province induced him to visit Great Britain to obtain funds and missionaries. Having accomplished his purpose, he returned with his family to America in the fall of 1820. The voyage was full of incidents which show of what stuff the man was made. The ship was old and leaky; the provision inadequate; and the captain having lost his reckoning, they were driven to and fro at the mercy of the winds. For sixteen weeks fifty passengers and nineteen sailors subsisted on a daily allowance to each of four potatoes and a gill of water. Mr. Dunbar was adequate to the exigency; while others were timid, he was calm, and consoled the timid passengers by reading of the Scriptures, singing of hymns and prayer. His daughter, who was with him, says:

"He used every circumstance, however trivial, which occurred, to strengthen his own faith as well as others. One morning it was announced that a babe had been born in the steerage; and strange as it may seem, this caused great joy among all classes in the ship; and father exclaimed: 'I do believe that God intends to save our whole company; for instead of taking away a single life by sickness, starvation or accident, he has added another to our number.' He then proposed that any one who felt that he could spare one potatoe a day or half an one, should send it to the poor Irish mother, who had now another life beside her own to save. She had a full supply after this, whoever else was hungry."

The ship at last anchored off one of the Bermuda Islands, where she was condemned. Mr. Dunbar and his family proceeded to St. George, N. B., where he was gladly received by his waiting people. There for over ten years he was abundant in labors, preaching three times on the Sabbath to his own people, and once in Gaelic to the Highlanders. Almost every night during the week he held a meeting in the different neighborhoods, and was often absent from his family for days, carrying the Gospel to the regions beyond.

In 1828 Mr. Dunbar became the pastor of the North Beriah church, in the city of New York. He entered with zeal into his duties, and while not neglecting the people of his charge, took upon himself the trials of a minister at large. All who needed relief, either temporal or spiritual, became members of his parish, and he, their faithful friend.

But it was during the memorable cholera year of 1832 that Mr. Dunbar showed that the energy and courage which characterized his boyhood had been developed in his manhood by the grace of God. Most of the clergymen had fled from the doomed city, but he, with a faithful few, remained to alleviate the sufferings of the people. No danger, no sacrifice deterred him from going about from house to house doing good.

His church was almost empty, but his house was filled with the friends of the dead and dying seeking his aid. Through streets and alleys, from garrets to cellars reeking with the pestilence, he went a living comforter.

God endorsed his preaching by using it in the conversion of fifteen hundred souls.

Duncan Dunbar was a man of prayer, to whom it had become habitual to ask God for what he wished. Says one who knew him well:

"Were we to search for the hidden spring of his personal pity, ministerial power, con-

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sistent walk, and his honored reputation as a pastor and Christian, we should perhaps find it in his prevailing power with God in prayer."

He had great tact in introducing religious conversation in any company with which he mingled. Says Dr. Chaplin:

"Once when going up the North River, a sudden shower, about sunset, drove all the passengers from the deck into the cabin. There they surprised a party of gamblers round a centre table, whither they had drawn two or three unwary youths. After a little pause at this interruption, they went on shuffling their cards: 'When,' says one who was present, a gentleman rose and went up to them; he looked on as it with interest in the game; and soon one of the number offered him a seat, saying, 'Will you try a hand with us sir?'"

"No," replied the gentleman, who I learned was Mr. Dunbar: "I do not know the name of a card. When I was young, I had a great many games which I enjoyed as much as you do yours, and I now love to see all young men happy." He then told them of his early life in the Highlands of Scotland, with its wild sports and its hair-breadth escapes, until quite a group, besides the card-players, had gathered round him. The young men ceased playing and gave him their attention. Soon he spoke of a time when he grew sick of these pleasures, and was dissatisfied with himself; when he felt he was at enmity with God, and that unless converted and reconciled to him he must be eternally lost. He told them of the despair into which he fell, and of his fearful looking for judgment, and then of the manner in which Christ revealed himself as the way of life, and of the change this made in all his prospects and pursuits for the world."

"By this time the cards had all been slipped into the pockets of the owners, while the man of God, having gained their ear, preached Christ to them. Even those who under other circumstances would have scoffed, now listened with interest and attention, and all treated him with the greatest respect."

On Sabbath, July 13, 1864, Mr. Dunbar preached his last sermon. The following Monday he was seized by the disease which finally terminated his life.

In his sickness he was thoughtful of others, asking after news from the army and the prayer-meeting, and distributing gifts to the destitute. His prayers would close with: "O Lord, I know not where to stop, but thou knowest all our wants; display thy power and accomplish thy purposes, for the sake of Jesus Christ, thy Blessed Son, our blessed Saviour."

"Toward evening on Friday, after having lain long in a state of stupor, he spoke out, when his daughter asked, 'What did you say, dear father?' He replied, 'I was saying, thou Lord knowest me by name.' After this he said no more until just before he died, when the word, 'Happy! happy!' was repeated distinctly."

He fell asleep in Jesus on Saturday morning, July 28, 1864, and ended his ministry on earth, where for forty-five years he had preached Jesus as the Saviour to his people.

Many poor, aged and sorrowful of all nations and colors gathered with bereaved hearts to his funeral. A stranger's hand placed a cross made of his beloved heather on the heart of him who had been "the stranger's friend," and devout men bore his remains to Greenwood cemetery. So lived, and died, and was buried Duncan Dunbar, a good man, an earnest minister, who with a loving heart, an open hand and a kind word went about doing good.—*Watchman and Reflector.*

SPIRITUAL DROUTH.
LECTURE ROOM TALK.

In some parts of the world the seasons depend in such a manner upon the currents and atmospheric influences that the year is divided into the season of rain and the season of dryness. At the Cape of Good Hope there are months in which everything is scorched, dried up, and apparently dead; although the ground is full of bulbs and roots that carry their life in them. But in our northern climate there is an equability, a sort of distributive season, so that it is seldom that it is subject, except in a comparative degree, to drouth. Last summer, you may remember, was an exception. There was for six weeks almost no rain. Wells were falling in the country. Streams of water were running very shallow. Pastures were almost ended. Many harvests were beginning very materially to suffer. Prematurely there were beginning to be yellow leaves in all the trees except those that grew in moist places. The ground looked brown where but a few weeks before it was green with grass.

There are a great many analogies between spiritual drouth and real natural drouth. I observe that drouth steals upon the ground insensibly. No person knows it beforehand or can predict it. It has been a week, and we say: "Well, it is only a week since we had rain; we will have it soon, doubtless." It has been ten days, and we say: "It is about time for that rain to come, but it will come before long." It has been a fortnight, and we say: "I wish the rain would come," but we take no special alarm. It has been three weeks, and we say: "It looks as though we were going to have a drouth." It has been four weeks, and now it is too late to take precautions, to mulch out trees and to prepare our crops to withstand a drouth. Little by little it steals on the harvest and on the ground, and we are in the midst of drooping and suffering, before we actually begin to see that it is a drouth.

And it is pretty much so in religious meetings. Men are still singing their hymns, and still praying their prayers, and still talking about revivals and the interests of Christ's Kingdom; but there is a subsidence, little by little, and we begin to say: "Well, if things are not quickened, we shall, by and by, begin to be in a declining state," and so spiritual drouth steals insensibly upon the heart and upon the church, and men are already in it

before they wake up and see that it is a drouth.

There is no violent assault. Sometimes there is the seeming of great damage, when a powerful thunder-storm—as boys are accustomed to say—the breaking of a water spout, or of a cloud, (though all clouds are broken, I take it, before they rain;) and gardens, and do immense mischief in spots. On these comes deluges that where the ground is inclined, tear deep furrows, and gutters, and sweep away. On the other hand, when a drouth comes there is no noise in it, no threat, nothing that terrifies any sense, nothing that has any power for mischief. But all the roar of thunder, all the deluging of rain, is rather to be coveted than simple, silent, seemingly harmless holding back of rain. The negative is more dreadful than the positive.

And so it is in spiritual decline. There are great enthusiasms, great fanaticisms, accompanying religious fervor, which mar the work of God, and defile the church; but all the wildfire that ever went with revivals is not half so much to be dreaded as the silent subsidence of religious sensibility, inactivity, deadness.

When the drouth begins to come upon things, you will notice that there is a very great difference between different plants in acting under it. There are some plants that have their roots near the surface of the ground, and they do well ordinarily; but the moment there is the beginning of a drouth they feel it, and commence to shrink and crumple up, and turn brown; and soon they are destroyed. There are others, that like the clover, have roots which plunge far down into the ground—sometimes three or four feet—and they draw their supply from deep below the surface, and do not particularly feel superficial changes. I observed at the time of the severe drouth, to which I have alluded, that on my lawn, wherever there was surface grass, everything was dead; wherever there were turfs of clover, it was as green as ever. (And you will see the same things in churches. You will see, that, in nine cases out of ten, when there is a spiritual drouth, their roots run so shallow, they are spread so much upon the surface, that at the first indication of a spiritual drouth, they shrivel, and wither, and turn brown. Whereas you will notice in the case of others, that they are like turfs of clover, and they thrust their roots down so far that they are not affected by surface changes, and are green all the time.)

When I came down from my place in the country last year, I observed the trees along the Hudson river; and seeing how succulent, and green, and plump they were, I said, "They must have had rain down here, anyhow." But it instantly occurred to me, that it was said in the Psalms that the righteous man should be like a tree, planted by the rivers of water. There it was. The roots ran into the Hudson; and although there was no rain, they did not want any rain.

Now, whether you have long roots, or grow by favoring streams, so that your roots have an everlasting supply, it is all the same. There be some long-rooted, or happy-rooted persons that stand green through all the decline of spiritual concerns, to make the sadness more sad on the one side, and on the other side to make the cheer more cheerful.

There is one other thing that occurred to me. I noticed that where I double-plowed the ground, turning up the sub-soil to the depth of twenty-four or thirty inches, there crops did not suffer, but that where I plowed but once, and the soil was shallow, there the crops suffered most.

And it is just so in times of trouble. In those that have a deep, ascertained, Christian experience there has been a culture and preparation beforehand for the meeting and mastering of every ill; whereas in those that have but a shallow and superficial Christian experience, there is no such culture and preparation. You cannot have grace to meet strong temptations, unless you have had Christian experience, and Christian experience carried down deep, and made so habitual that it becomes a source of supply. Where the roots are long, and the soil is mellowed far below the surface of the ground, there is no fear of drouth; but where the roots are short, and the soil is little plowed, all changes produce their most disastrous effects. And as it is with temporal things, so it is with spiritual.

All signs fail in dry weather. My barometer was up, and down, and middlewise, and everywhere, and it could not fetch rain. I have looked at the thermometer, and at the sun, and at the sky, and we have had every sign possible that would bring an abundance of rain; but all signs fail in dry weather. And, although I have gone to bed feeling sure that it would be better in the morning, yet, when the morning came, there was the old brass sun, just as relentless as ever. And I have done looking at the sun, and gone to work hoeing in my garden, satisfied that this is the only way to resist the drouth. If you would save your plants you must keep the surface of the ground mellow, and water each plant that needs special care. Go to work, and take care of your crops, and let the sun take care of himself.

I have seen persons watch for revivals; for the return of religious interest; for this, that and the other change. It is of no use. All signs fail in dry weather in the church, as well as out of the church. The only way is to go to work upon specials, and each man for himself. By-and-by, probably when we are not thinking of it, and in the way that we least look for it, there will be the sound of rain in the heavens; and oh! how blessed that sound will be! How the leaves will clap their hands! How things that, over night, hung drooping and seared, will, in the morning, stand up succulent and plump! At one time last year there was not water enough to give the convolvulus substance enough to support itself a minute after it was picked. In ordinary times, you can pick it in the morning, and it will hold itself up till supper time; but if you picked it then, before you could get it into a tumbler it would collapse. There was not water enough to fill up the tissues, and make it self-sustaining. But by-and-by, when the rain began

to come, all the plants lay to and drank. As the babe drinks at the bosom of its mother, so every root and flower and tree drink at the bosom of the universal mother. How bright and cheerful all things, revived and refreshed, did look! and how they gave thanks to God!—except some: except those that cannot revive. After things have gone beyond a certain point of drouth, there is no help for them. Some that are harder and tougher will come out all right; but others will not. If they live, they will be crippled, and you will feel more like helping to kill them, than like nursing them.

It is so with a spiritual drouth. Many revive, and come to, and hold up their leaves, and blossom out, and get along very well; but many are carried so far that they never recover, and the season is over with them.

Now, Christian brethren, let us turn to advantage all these phenomena of nature and happenings of things outside of us. It was the pattern set by our Saviour. There is something to be learned from every phenomenon of nature almost, if we know how to turn it to spiritual profit. And when you see the dust and the dry leaves, and hear the complaint of men about the drouth, remember that there is a worse drouth than that. And when the rain comes to us, remember that there are drops more blessed than those which come from the clouds, and pray that God, while he sends upon the earth refreshing showers, to his church will send showers of righteousness.—*Henry Ward Beecher.*

THE LAST DAYS OF JOHN ALBERT BENDEL
BY G. P. DISOWAY, ESQ.

John Albert Bendel died a little more than one hundred years ago, and was one of the greatest men whom German Protestantism has produced. His life, one of the most blameless and useful in the records of the Christian Church, was devoted to the exposition of the sacred Scriptures. For twenty-eight years he discharged the duties of tutor in a theological institution; and as a preacher and pastor, he labored exactly for half a century. He became an indefatigable writer of Biblical comment and criticism, and his *Gnomon*, or *Exposition of the New Testament*, has most perpetuated his influence since his departure. It is a work for all time, composed by his whole mind, and spirit, and heart; the accumulation of communion with the divine Spirit in his written Word.

It may be questioned whether any single commentary on the New Testament has ever exerted, directly or indirectly, a greater influence. Besides many reprints, it has been worked up by several other hands in a variety of useful forms; and by far the best of these is that of Wesley whose *Notes on the New Testament* are, for the most part, a translation and abridgement of Bendel's *Gnomon*. The *Gnomon* had been published only a few years, when Wesley discovered a value in it which no other English scholar seems to have noticed. We ought not, however, scarcely to call Mr. Wesley's *New Testament* a reproduction. For all distinctly Lutheran views in the *Gnomon* he omitted, with also a very body of critical dissertation. Into the whole, Methodism is interwoven with supreme skill; still the essence of the *Gnomon* is there, and Bendel's influence will ever be felt in one of the best standards of our Methodist doctrine.

John Wesley, by his *Notes*, has indissolubly linked his name with that of Bendel; but there was a bond between these two great and pious minds more real and abiding than this mere fortuitous connection. They were strikingly alike in their religious character, and distinguished by the wonderful clearness with which they apprehended and expounded the atoning work of the Redeemer. We remember no two men in Christendom more absorbed in their divine Master's work than the teacher of Christianity in Württemberg and the evangelist of England. They were one in preaching the evangelical gospel—the glory of their lives. They never met in this world, but are together now, where, continued from generation to generation, disciples do follow them.

Although Bendel had many and onerous public engagements, which deprived him of a pastoral home and charge for the last seven years of his life, still they did not seal his lips as a preacher. He preserved his integrity as a preacher to the end. After a morning of exciting debates in the secret State Council, or the harassing ecclesiastical discussions of the Consistory, he quietly passed in the evening to the little assembly waiting his coming in a retired street of Stuttgart, where he prayed and discoursed with as much simplicity and power as if the whole day had been spent in his closet. His own beautiful words are the best comment here: "Habitual self-renunciation has made every change of employment easy to me, however irksome the new employment might be to itself; my settled object has been to assert and promote the honor and glory of God. In all these relations to my prince, my superiors, and those below me, it has been my bounden law to promote good and diminish evil to the best of my power. These ends being attained, I cared not who was the instrument. I am drawn out from my long retired habits into a stirring life of constant engagement." In every department of his probation, Bendel was great, but never greater than in the final test of his integrity.

He was born at Winnenden, a quiet and beautiful little town some fifteen miles from Stuttgart, the capital of Württemberg, June 24, 1687. His ancestors on both sides were distinguished Reformers in the religious history of that remarkable country. He lived to complete his sixty-fifth year, and when summoned to depart, he was found in the active exercise of all his public and private duties.

His life had been one incessant contest with death. One of his favorite expressions, concerning human existence was "*perpetua tentanda ad mortem*" (its perpetual tendency to death); and this was most affecting illustrated by his own example. Twice in the course of his career he passed all the preparatory stages of human dissolution, perhaps suffering all but the very penalty itself.

On the second of these solemn occasions, in his forty-eighth year, he left what all imagined to be a dying testimony. Seized by a prevailing epidemic, while preaching with such unutterable joy that "he would gladly have died in the pulpit,"—"I commit my soul," he exclaimed, "to my faithful Creator, my bosom Redeemer, my approved Comforter. Let me be made no account of when I am gone. Let not my spiritual experience be obtruded upon the world after my death, as it has not been during my life. Is it not better that it should be said to me in that day, 'Art thou also here?' than that it should be said, 'Where is that renowned saint?' Let nothing be made of any expressions which I may happen to utter on my death-bed. Jesus, with his apostles and martyrs, is light sufficient for all who survive me. I am no light. The example of a dying Christian is for his family rather than for the glory of the world." In this request his Christian friends wisely judged him to be wrong; the death of God's children is precious and comforting to their fellow-saints of the household of faith.

From June to November, 1752, Bendel was gradually dying, but his failing energies were still employed in his usual duties. During the last fortnight, his sufferings became very severe; but he felt himself bound, he said, to spend every moment that remained in communion with God, and instructing his friends. From day to day he poured forth the final treasures of his Christian experience; and on the day of his departure, twelve members of his family partook with him the holy communion for the last time. He gathered up his expiring energies for this sacred privilege, and, during an hour, declared his profession of faith, and uttering his last litany of comprehensive intercession, blessed his household. Soon afterwards, when he could speak no longer, the minister commended his spirit to God; and when he heard the words, "Lord Jesus, thine I am," he laid his right hand upon his heart and passed into the presence and joy of his Redeemer.

He was buried at Stuttgart, on Sunday, November 15, 1752, where, it is said, no memorial has been placed to his memory. The whole land mourned his loss, as if the greatest divine and the best man the country had produced was dead. Württemberg, which has properly mourned Schiller, her greatest poet, and many of lesser fame, has never paid a suitable tribute to the memory of this, her greatest theologian. There are more references to Bendel in Wesley's works than in all the rest of the English literature of the last century. The *Gnomon* always finds a place in the libraries of the learned, and in our own land his exposition is becoming more and more appreciated.

HAPPY ART THOU.

The desire of happiness is a universal desire. Everything that hath breath desires it, and, to a certain extent, seeks, finds, and enjoys it. Creatures without souls tread the outer court of happiness, while beings with souls taste the more refined delights of the inner temple. Happiness is a glorious reality, and the supply fully equals the demand, so that if it were sought aright, sight would give place to songs, and grief to gladness. The inborn consciousness that there is a handkerchief in the game, affects the child whose eyes were blinded, while the handkerchief was being hidden. The child knows that there is a handkerchief in the play, and rummages till he finds it. The man knows that there is fullness of happiness in the universe, and with manly perseverance he pursues it. For this he labors diligently in building houses, planting vineyards, getting musical instruments and books of all sorts.

Men applaud his success, and call him happy; and he is so. But he would be infinitely more so, if like the child in the game, he would throw away his blinders and let in the light. The child, in his simplicity, unblinds his eyes, and finds the precise thing that makes the game attractive. But the man who instinctively yearns for the one thing needful, clings to his blindness, and with barely light enough to see houses, vineyards, books and instruments, he gropes on without seizing that which alone can make the game of life successful and satisfying.

The man whose dying words are about to repeat, had spent full forty years in the possession of abundant sources of worldly happiness. Adopted by the daughter of a king—could he lack any good thing? Were not the chariots and the horses of his grandfather all that a boy could ask? The leeks and the onions (if he liked them) the cucumbers and the melons, were they not served to him in a lordly dish? And then as years advanced to be spent in all the wisdom of the Egyptians! Surely, the son of Pharaoh's daughter must have been happy. And doubtless he was so, as far as it was possible for him to be with his eyes blinded, and his understanding darkened.

But when he was full forty years old, his mind was enlightened by rays of light from the throne of Him in whom is light and no darkness at all. And now, the sufferings of his oppressed countrymen are more to him than all the treasures of Egypt. Henceforth Israel is his people, and Israel's God is his God. And with God for his portion to enjoy, and his Master to serve, his happiness is unspeakably great. But, after a pilgrimage of a hundred and twenty years, he is about to die. His last words will soon be spoken. The pages of his own personal history are sparkling with the gems of a brilliant career. He has spoken with God face to face. With his rod, he has done what the magicians with their enchantments could not do. Will he speak of these wonders now? His eye is not dim nor his natural force abated. His voice does not falter. But his race is run—his course is finished, and he listen for his dying utterances. And we do not listen in vain. He who was once of slow tongue, breaks out in rapturous eloquence, and in relation to his great life work exclaims, "HAPPY art thou, O Israel! who is like unto thee? O people saved by the Lord!"

HAPPY the pastor who can say of his charge, "They are a people saved by the Lord." "Happy the people that is in such a

case, yea, happy is that people whose God is the Lord."

From The Revival.

STANDING ALONE.

My dear Brother.—Going about from place to place this summer, the passage in Malachi has been often brought to my mind, "Then they that feared the Lord spake often one to another," etc. Everywhere I found parties of Christians not specially of any one denomination, earnest working Christians, meeting and communing together of "the things of the kingdom," watching "the signs of the times," and endeavoring to persuade poor sinners to "enter in" before "the door is shut." Twenty years ago there was none of this. Is it not in itself a striking "sign of the times"? Would that all the Lord's people were thus! Yet how often is it that

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To our country the year has been one of moment, and never to be forgotten. The great military feats performed by Grant, Sherman, Sheridan, Kilpatrick and Thomas, stand out conspicuously on the page of history as prodigies of military skill and valor. The closing up of the great rebellion and restoration of United States authority over every foot of our territory; the death of President Lincoln just at the moment when he seemed to have reached the climax of popularity; the abolition and prohibition of slavery throughout the United States by amendment of the Constitution, so that no state can ever again establish it without the consent of three-fourths of the United States; the absorption of from one to two millions of armed men by the country and their return to peaceful pursuits; these and many other events equally momentous, call for heartfelt gratitude. Our God has done it all for us; not because we are worthy and deserve so great and distinguished mercies, but because of his own boundless goodness to the children of men. To Him are due our present and everlasting thanks for his distinguished mercy.

Nor have our personal blessings been less important. To us he has crowned the year with his goodness, and laid us under perpetual obligations to praise him. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." But while we recount the mercies of our God, we should not forget the justice with which He has visited us for our sins! What desolations He has made in the land! How few houses and homes which have not felt the stroke of His rod! Happy for us if we

are not numbered among the slain. The Lord Jesus Christ is thus brought forward by the elders, and presented to the presiding Judge as the one suited to and competent for the work of opening the book of judgment. And to him, as worthy of all power, the beasts and the living creatures give their suffrage in behalf of the Church; not as they did to him who sat on the throne, because he was the creator, but because he has redeemed them by his blood out of every kindred, and tongue, and nation, and people, &c.

SEVENTH SCENE.
"And when he had taken the book, the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

EIGHTH SCENE.
"In giving this scene we quote from Markoe's Syriac translation as being more clear and harmonious than the common version."

"And I looked, and I heard, as it were the voice of many angels, around the throne, and the Animals and the Elders; and the number of them was a myriad of myriads, and thousand of thousands, who said, with a loud voice; Competent is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and to be over every created thing, that is in heaven, or on earth, or under the earth, or in the sea; and all that are in them."

NINTH SCENE.
"The united voice of Seraphim, Elders, and Angels award to the Lamb 'the worthiness to be over every created thing, in heaven and on earth, and under the earth, and in the sea; just as was given to Adam in the beginning.' The Court having rendered this verdict or award, the presiding Judge proceeds to pronounce the judgment of investiture of the Lamb, as in the following scene."

TENTH SCENE.
"And the four Animals said: Amen. And the Elders fell down, and adored."

WHAT SHALL BE DONE TO SAVE OUR YOUNG MEN?

This is a question of vast importance. The enemy lurks for them in every corner, follows them in every street, lane and alley, haunts them in their midnight dreams, and entices them in open day before the sun, into the paths of the destroyer. Houses of ill-fame, street-walkers, gilded saloons, bar-rooms, gambling houses, places of amusement, and spiritual circles, make up a few of the many enticements which endanger their souls.

How shall they be rescued from these dangers?

This question is forcing itself upon the attention of Christians with great power, and there is an increasing conviction that something must be done to rescue them from the paths of the destroyer.

The Young Men's Christian Association have done a blessed work in opening rooms

The Advent Herald.

TUESDAY, DECEMBER 26, 1865.

JOSIAH LITCH, EDITOR.

THE CLOSE.

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THIRD SCENE.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

FOURTH SCENE.

"And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Thus by the joint suffrage of the living creatures and the elders, Him that sat on the throne was awarded the worthiness to exercise the office of supreme Judge, because he is the originator of all being. And being thus enthroned, he proceeds to the first work of the Court, as developed in Rev. 5th chapter.

FIFTH SCENE.

"And I saw in the right hand of him that sat on the throne a book written within, and on the back side, sealed with seven seals. And I saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon."

We understand the opening of this book to be the same as that of Dan. 7: 10. But who shall open this book of judgments? This is answered in the next scene.

SIXTH SCENE.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne."

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